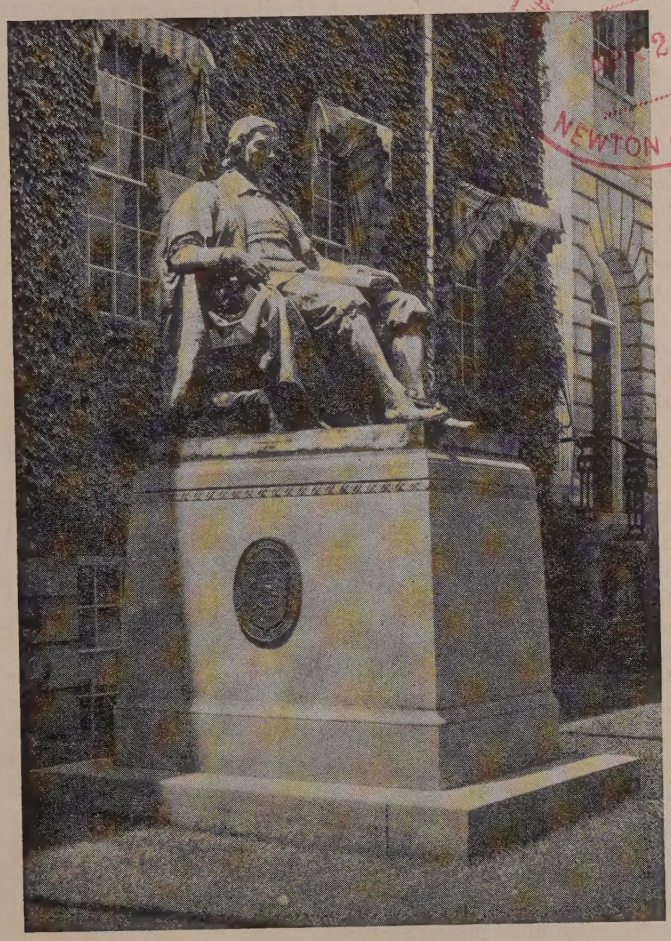
Zions Herald

THE INDEPENDENT METHODIST WEEKLY

APRIL 28 1943



"John Harvard! John Harvard!"—See page 390

APR 29 1943
NEWTON CENTRE, MASS.

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

24. Check Rides

Aviation Cadet Leonard LeSourd

Hicks Field, Texas
March 10, 1943

Dear Folks:

Since my last letter, I've really cut quite a few paths through the sky. Not that I'm a "hot pilot" by a long shot, but I've hurdled two tough obstacles, namely, my 20-hour and 40-hour progress check rides.

The 20-hour check cut further chunks out of our already fast dwindling class. These check rides pretty well dominate our thinking now, so maybe I'd better explain them in more detail. During the complete Primary training, each cadet faces three of these rides with the hard-boiled Army or civilian check pilots. For convenience' sake they have been labeled the 20, 40, and 60-hour checks, but they seldom are thus spaced out. This is merely the minimum number of check rides a cadet will get, because if an instructor is at any time dissatisfied with the progress of one of his students, up he goes for a check ride (in this case we call them elimination rides, however, since that's what the result usually is).

Generally, three grades are possible. The cadet's performance may be completely satisfactory; it may be so unsatisfactory as to warrant elimination; or it may be simply marked unsatisfactory because the cadet flew a specific maneuver poorly. Many fall in this last category and are given a chance to redeem themselves on another ride within a few days.

I drew a terse Army lieutenant on my 20-hour check ride. First I climbed up to 2500 feet, where he told me to do stalls. During the past week I had spent so much time practising landings and flying the traffic pattern that my stalls were on the rusty side. The lieutenant wasn't a bit pleased. Next he had me do a spin, which drew no response at all. Then he pulled a forced landing on me. I picked out a field, set up my "base leg," and glided down into it perfectly. Next he had me do S's and elementary 8's across a road. No comment on these. On the trip back to the field I entered the traffic pattern without hesitation and gave him a smooth landing. If only I hadn't messed up my stalls!

For a while I hoped the lieutenant might pass me anyway, but after some reflection he decided he wanted another ride with me. Several days later we went up again, and this time I passed okay.

On the 40-hour check ride we are required to do chandelles, lazy eights, and steep turns in addition to everything else. This time I rode with a civilian check pilot (less than a week after passing my 20-hour check). He really put me through the paces. In addition to calling for the whole catalogue of maneuvers, he tried to confuse me by switching the mixture control, the magnetos, and shutting off the gas. I was "on the beam," however, and changed each control back in turn. Despite a mediocre chandelle, I passed this check the first time.

Something new has been added here lately, and there has been much moaning and gnashing of teeth among the cadets. Three shiny new link trainers are the recent additions. We wrestle with them half an hour every day and emerge irritated, baffled, and very unhappy. You wouldn't think such innocent-looking contraptions could cause such woe, but they do.

To explain their mechanism would take a technical knowledge I don't have. The best description I can give them is that they resemble airplanes but are firmly anchored to a cement floor in one of the post buildings. We climb inside, a hood is closed over us, and all we can see is an instrument panel and the regular cockpit controls. The purpose is to give us a taste of how it feels to fly with instruments alone (*i.e.* in bombers) rather than by the seat of our pants. It is a prelude to flying basic trainers.

The actual instruction is given by an instructor through earphones. There is a long series of exercises to take, only the first few of which we get while here at Primary. Because the controls are so sensitive and such hairline accuracy is demanded, it frequently takes numerous attempts to pass certain exercises. I thought I should go nuts before I got a satisfactory grade on one requiring "needle width" turns.

The ground-school courses are much rougher here than at Pre-Flight, especially for those who have had no previous mechanical training (whic includes me). At first we had onl Aircraft Engines and Theory of Fligh and my average was floundering i the low eighties. Now we are gettin Navigation and Meteorology, whic have helped raise my general average t a more respectable 87.

As much as cadets like to fly, it's th week-end that really brings the spark to their eyes. Usually we fly on Satu day, but, even so, "open post" sti includes Saturday night and all da Sunday. If we fly Saturday mornin (as we do every other week), Saturda afternoon can be added to our weel end plans. Once the Saturday duti are over, there is a mad rush to g away (probably more casualties in th stampede than in months of flying).

Both Dallas and Fort Worth a within a short distance of the field, the cadets have a real choice as to lar cities. The natural friendliness of th Texas people helps a lot, too. Quite h chance, several of us picked up a rid into town one week-end with a famil that owns a chain of small ranches i this area. As a result, the next Satu day afternoon we hiked out to one f these ranches where cattle were bein dehorned. The actual dehorning proces wasn't what I'd call a pretty sight, bt it was most interesting to look over th ranch and talk with the ranchers.

The second week we were here, th Woman's Club of Fort Worth held a Saturday-night dinner dance for ou class. The club fairly bulged with tractive girls, and the cadets were mu impressed. Through social events su as this, it has been very easy for cad s to make dates each week-end and th s develop quite a few friendships.

One of the cadets here in the b racks lives in Dallas, so my bunkm e and I have been accepting his and s parents' hospitality for the past f w weeks. The fact that he has a m st attractive nineteen-year-old sister n urally has nothing much to do with our eagerness to go there. Now we're h ing that if and when we go to Ba c School, it will be one close to Dallas

While in Dallas last week-end I heard a sermon in church that t me thinking. The minister bitt y denounced the present-day liquor t uation and presented some rather n savory data. The conclusion he d w was that intoxication was contribut g much to absenteeism in war pla s, thus hampering the war effort. He a o said there was much more drunk n ness among the armed forces tha a recent Government report had i i cated.

(Continued on page 406)

Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Wesley's "Thousand Tongues" Reborn

FRED WINSLOW ADAMS

An old hymn can be reborn. That is what should happen to Charles Wesley's famous "O for a thousand tongues to sing."

For more than a hundred years this famous hymn was No. 1 in the Methodist Hymnal. In our present last revision it is No. 162. It now opens the section on "The Everliving Christ." Its former glory as No. 1 has been taken by Bishop Reginald Heber's "Holy, holy, holy," which Alfred Tennyson is said to have called the finest hymn ever written. This is a doctrinal hymn, yet it does, as Lord Tennyson indicated, accomplish the difficulty of treating an abstract theme both spiritually and poetically. Wesley's hymn, on the other hand, deals primarily with experience. So did the Methodist movement, of which he was the chief chorister. And, as we know, the hymn was written on the first anniversary of Charles Wesley's conversion, which occurred on Whitsunday (Pentecost Sunday), May 21, 1738. This hymn was the outpouring of his soul in praise and adoration to God. That is something for Methodism to remember and keep vital. There is danger of this hymn's being lost from its very shift of position in the Hymnal. It certainly belongs in the "Worship" section under "Adoration and Praise," and when another revision is made twenty-five years from now, let us hope it will come back to its own.

This is not written to criticize the editors of the Hymnal. They have accomplished a rarely difficult task. Their work is beyond all commendation. The real mistake came when the hymn was first made No. 1 in the Methodist Hymnal, in not then adding Wesley's original first stanza, which might have determined for all time the place of the lines as a "worship hymn." There were eighteen stanzas in the original hymn, most of them not much better than doggerel. All one needs to do, if one questions this statement, is to turn to Dr. Robert G. McCutchan's admirable volume on "Our Hymnody" and read the hymn. For there it stands, the entire eighteen stanzas. For a Methodist hymnal in this country, the editors began with the seventh stanza, "O for a thousand tongues to sing," and continued the six stanzas, in order just as they came. They had the heart of the whole thing, and all the verses worth singing, with the single exception of the omission of the original first stanza. But that first stanza sets the tempo for the entire hymn, and makes it more than ever, what Mr. Wesley intended it to be, a "Hymn of Adoration and Praise." Note the way the first verse starts:

> Glory to God, and praise, and love,
> Be ever, ever given.

One thinks at once of Fosdick's new and widely hung hymn,

> God of grace and God of glory,
> On Thy people pour Thy power.

These two hymns have much in common, in spite of the wide variance caused by the two different centuries that gave them birth. In order to get something of the swing that comes with Fosdick's chorus, this first stanza, "Glory to God, and praise, and love," should be repeated as a final stanza. Then, to save the hymn from being overlong, the present stanzas four and five should be omitted, and one, two, three, and six retained, with the original first verse as both a beginning and an ending. That gives the hymn as follows:

> Glory to God, and praise, and love,
> Be ever, ever given,
> By saints below and saints above,
> The church in earth and heaven.
>
> O for a thousand tongues to sing
> My great Redeemer's praise!
> The glories of my God and King,
> The triumphs of His grace.
>
> My gracious Master, and my God,
> Assist me to proclaim,
> To spread through all the earth abroad
> The honors of Thy name.
>
> Jesus, the name that charms our fears,
> That bids our sorrows cease;

'Tis music in the sinner's ears,
'Tis life, and health, and peace!

Hear Him, ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.

Glory to God, and praise, and love,
Be ever, ever given,
By saints below and saints above,
The church in earth and heaven.

The first stanza has the worship note of praise, adoration, and love to God, reminiscent of the opening of all Paul's Epistles. The second stanza carries the same praise over to Christ the Redeemer, which also follows in the Epistles. The third stanza flings out the banner of the world-wide mission of Christianity, while the line "My gracious Master, and my God" might remind one of Thomas's famous confession, "My Lord and my God." The fourth stanza has the music and comfort of the gospel, and the fifth, the healing and life-giving power of Christ. By repeating the first stanza, all is bound together and comes to a climax in "Glory to God, and praise, and love." This was the vital, living experience of both Charles and John Wesley that gave birth to Methodism, as it is the pursuit of the whole Christian church.

The hymn thus arranged can be used as processional or recessional, or as the hymn before the sermon. It was sung in this form at the New England Annual Conference, in Cambridge, 1941, at the Sunday morning worship service. It is hoped that it may become a feature of all our Annual Conferences. It should also be sung in every Methodist church anually on Pentecost Sunday, to remind us that it was on Pentecost Sunday that Charles Wesley came into an experience of Christ out of which the hymn was born.

At Copley Methodist Church, Boston, printed copies of the hymn have been inserted in the Hymnals, as "The Copley Version." The tune "Azmon," by Carl G. Gläser, as arranged by Lowell Mason, is well wedded to the words. This old hymn with its old-new first stanza of "glory, praise, and love," will, I believe, meet with cordial response, in almost any Methodist church where it may be tried out, and become at once a new hymn that can be sung with the old-time fire and zest of Methodism's creative evangelistic spirit.

Will the Senate Do It Again?

Lieut. Roger A. Hardy

On March 16 one of New England's papers of large circulation carried a statement that I think has considerable significance.

It was made by Senator Ellison D. Smith, a Democrat, of South Carolina. He is one of seven Senators who voted against the League of Nations in 1919, when the world of nations had its first opportunity to form a community of world states, who are still in the United States Senate. It seems that they are about to vote "No" again.

It is difficult to believe that in this twentieth century, with all the evidence of world trends, wars, communication, transportation, business organization, postal systems, and what-not, a person able to talk his way into the Senate for twenty years, could be so lacking in understanding. I assume that the negative vote is based on an honest opinion and not on any outside influences. This assumption is based on the following statement, which I think is so classic, and true in so many cases: "I'm not in favor of it at all. I think we should attend to our own business, take care of America first. I hope some of us are fighting to save our form of government, what it is now, though, God only knows. I hope we return to the America we once knew, before I die. That America and international business don't mix."

That sentence, "I hope . . . before I die," I have heard several times. This statement shows the pathetic ignorance of what is actually going on in the world today.

It is not my purpose to be hard-hearted, but I can predict with certainty that not only will the United States never return to the conditions Senator Smith knew, but it is going, has been going since 1850, and will continue to go farther away from those conditions. It is extremely unfortunate that our great legislative halls contain so many of these men. They are still living in a bygone age.

The Industrial Revolution started the break with that old handicraft, agricultural, slow world. The first World War strengthened the new world in its youth, and the second World War will be a long stride forward in its march to maturity.

This progress can be stopped no more than we can stop the earth's turning. Men become organized and try to stop it, and great wars are fought as a result, but it will do no good. It would have been and will be much better to turn all this blood, brains, and brawn to helping progress in its course, rather than to waste it in a futile attempt to stop this evolution.

It is scientifically impossible to run today's world of machine slaves in the same way we ran the old world of less than a hundred years ago when most work was done by man and animal. To get enough to maintain life, all had to work long hours and even then disastrous famines were rampant. What a vast difference between that world and ours, where, as reported from London, we in America shipped a ton of strawberries, a most perishable fruit, to the mid-desert of North Africa for our soldiers' Thanksgiving dinner; where glass now becomes superior to metal in its strength; where we have automatic factories such that raw materials go into process at one end and come out the other sealed and wrapped ready for delivery; where any point the world over is only sixty hours from home.

The fact that this is really a different world registers everywhere except in the minds of our people. The great world forces over which persons or groups of persons have no control are slowly but surely evolving and developing advanced stages of this new world, but people just do not continue to grow mentally and keep up with it. Should we keep as leaders people who know only the philosophy of a nineteenth-century leadership when we are in the twentieth century? Especially when there are Hitlers around that know how to blind masses of people so as to make them believe that these begone leaders are still the leaders of today? What would happen if these people were leading our boys into battle?

The Senator speaks for only a few, and they are those whose heyday has long passed away. Would that the power and influence of these people had passed with their leadership! They are now but bridling the spirit and action of our present-day leaders.

Everyone will acknowledge that it is foolish and impossible to stop machine production, yet, so long as it goes on, we shall have more and more goods and services with

less and less people needed to make them, which should mean greater and greater abundance for everyone, together with more and more leisure time.

This is going to mean changes that those people who have had, in the past, a monopoly of the material things of this world are not going to like.

The greatest quest of this century so far is to find men and methods that can successfully bring about this particular change. Beyond any question there will be national civil strife in some countries and international and world war until the men and methods are found to facilitate this evolution. Hitler thought he could change the course of this world evolution or turn it back. What do you think?

A Layman Gives Reasons

[Letter written by Guy Todd, financial secretary of the Methodist Church at Easton, Me., and sent to the members of that parish prior to the every-member canvass]

The old-fashioned but true sayings that "we never miss the water till the well runs dry" and "we never fully appreciate our health until we lose it" seem to apply to the thoughtless attitude of many people toward the church. Must we come to the place that our churches are blasted by bombs or closed by a "Hitler decree," as many European churches have been, before we begin to realize what they mean to us?

Our brave boys and those of our allies are fighting and and dying to preserve the "Four Freedoms," one of which is "Freedom of Worship." Are we doing right by them when we make it, in effect, a "Freedom *from* Worship?" Therefore, we think it would be appropriate at this time to consider some things for which the church stands, and some reasons why we should support it with our time, our talents, and our money.

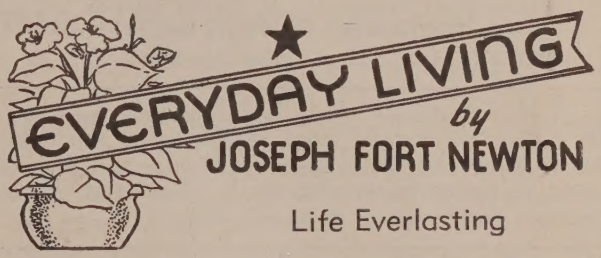
I. The Christian church teaches the highest standards of moral ethics that the world knows: Christian living as exemplified in the life of the Master Himself. In so far as church members and others practise those teachings are the moral standards of the community raised. Easton has the reputation of a good moral community; but will this remain so if church attendance declines?

II. Christian education of children is left almost entirely to the church and Sunday school. In these days, too many parents leave all religious training to the church instead of supplementing it with home instruction. Therefore, it is doubly important that we have the best teachers and lesson materials that it is possible to secure for the Sunday school.

III. By supporting our churches, we keep in our community educated ministers, men called of God and consecrated to the task of studying and interpreting the Scriptures by word and deed. Who can measure their influence on the children who come under their instruction and preaching! What a pity that more of both young and old do not avail themselves of the opportunity of attending the church services!

Now that we have considered some reasons for supporting the church, we want you to read the enclosed church budget for 1943-44 and decide what is to be your share. We realize that, no matter how many logical reasons we may advance, the deciding factor is your love for God and His church. In John 3:16 we read, "For God so loved the world, that he gave his only begotten Son. . . ." What a measure of love! God grant that our love for Christ, His church, our country, and our fellow men may continually increase; and may our pledges express in some measure our thanks to God for His many blessings. It is not the size of the gift, but the proportion that we give as compared with what we keep for ourselves, that determines the measure of our sacrifice.

And, as in these days we pray for peace, let us not forget to give to World Service. One dollar spent in the support of a Christian missionary on a foreign field does more to promote a permanent "peace and good will among men" than does one thousand dollars spent for guns and ammunition.



Life Everlasting

The first and last phrases of the oldest and shortest creed of the church belong together: "I believe in God the Father Almighty, and the life everlasting." All that lies between only strengthens the tie.

Without the life everlasting, God would be the keeper of a universal cemetery, like the Gogol story "Dead Souls." Without God the Father, human spirits would be orphans wandering the midnight streets of eternity, homeless.

God and the Soul—the two luminous realities of life. Man did not make God, much less invent Him; it is "he that hath made us, not we ourselves." We belong to God, here, hereafter, forever; "all souls are mine."

The Soul, the Mind, the Spirit of man, whatever word we use, is both a fact and a force. It is here; it lives, loves, thinks, dreams, sins, prays, hopes, and when the clouds are lifted, it soars, sees, and sings.

Faith in the immortality of the soul is older than all living religions. On yonder side of the pyramids we hear it singing, affirming its kinship with God the Eternal.

Jesus did not create faith in the life everlasting. He "brought life and immortality to light," by showing, in a life like our own, what life can be, to what fine issues it ascends, when linked with the will of God.

Life has been deeper, richer, more radiant since Jesus passed through it, revealing its power and its prophecy, even "the power of an endless life" in the midst of time, whereby "this mortal puts on immortality."

In a world of universal war, when sons before their fathers die, this mighty fact and faith is a light in the tower of the world—a beacon which many winds cannot blow out, a hope which defies and conquers death.

If men seem silent about the life everlasting today, it is a breakdown of the imagination—they cannot conceive how it can be. Neither could they conceive the conditions of this life before they entered it.

Easter is not a day for arguments, but for anthems, as the returning tide of life after the white death of winter blends with the poetries and pieties of the heart—lifting us, for a brief time, above logic into life.

Death is only a dark room in which life changes its robe and marches on, undefeated, even "the life everlasting."

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Notes on Pulpit Power

Every minister needs to read annually a new and worth-while book about his main task—that of preaching. Such a study will remind him of principles forgotten or overlooked. Surprisingly enough, it will also provide him with fresh points of view, often bridging over gaps in his homiletic knowledge. For after-Easter reading, in that season when the tides of sermon-interest are likely to recede, one can heartily recommend a recent issue called "The Quest for Preaching Power."* Fascinatingly written, it will be useful in the hands of laymen also, suggesting as it does the proportions of the clergyman's labor.

The author of this text, Rev. John Nicholls Booth, is the young minister of the Church of All Souls (Unitarian) in Evanston, Ill. He does not attempt here to investigate the theological basis of preaching, or its place in the social pattern of today. Rather does he deal with the mechanics or techniques of the sermon itself—topics, methods of construction, the psychology of appeal, the strategies of writing, illustrations, ministerial reading, and ways of handling the manuscript. The freshness and vigor with which these matters are presented is derived in considerable measure from a wide study of contemporary preaching and preachers. Such living masters of the pulpit as George A. Buttrick, Harry Emerson Fosdick, John Haynes Holmes, Dilworth Lupton, Ralph W. Sockman, and Ernest Fremont Tittle have provided Mr. Booth with laboratory materials. "The Quest for Preaching Power" is thus an analysis of current American Protestant preaching at its best.

Mr. Booth's point of view throughout is colored by present-day psychology. Since he is a liberal, his emphasis may not be altogether acceptable to those who think more in terms of Barthian theology than in ways whereby man can help himself. Nevertheless, the matters which he presents are exactly those which too many evangelical preachers have overlooked, with the result that they have given frequent offense to their congregations. All ministers can gain in pulpit effectiveness by following the hints in these pages.

Willing to Pay the Price

At the beginning of the year, the National Board of the Young Women's Christian Association reaffirmed its belief in the dignity and worth of human personality and asserted that the organization stood for the elimination of race discrimination. In a recent release the National Board, in line with its previous pronouncements on the subject, declares:

> The times demand that we make an honest examination of all interracial practises within the Associations. Are they Christian and democratic?
>
> The times demand that we move courageously to correct the practises in our own organization which do not meet such tests.
>
> The times demand that we adventure in new ways of integrating Negroes into all phases of Association and community life.
>
> We believe that along this path will be found new vitality for the Associations. Standing firmly upon our faith in God and on our commitment to the way of life exemplified by Jesus, we must all be willing to pay the price for this program.
>
> To this program we dedicate ourselves, pledging mutual helpfulness to each other as we move step by step toward making it real in the Young Women's Christian Associations. In the life of our nation we can be a cross-section group in which there will be no racial discrimination, no crippling prejudices. As we strive to achieve this in our organization, we shall be an effective witness to democracy in our communities.

We hold up the example of these noble women for conscientious examination by all churches.

"John Harvard! John Harvard!"

Cover picture this week shows the famous statue of John Harvard, founder of Harvard College. A bird perched on the arm of his chair in the quadrangle of the Harvard campus could wing its way in about one minute to Harvard-Epworth Methodist Church, the center of Wesley Foundation activity for the students of Harvard, Radcliffe, and a number of other important educational institutions. A first-hand story of the work of this Wesley Foundation appears under the caption "New World in the Making" on pages 394 and 395 of this issue of the HERALD. The writer of the article is Angela Morgan, whose name is one of the most distinguished ever to appear in the HERALD box "With Our Writers." Miss Morgan's biographical sketch occupies nearly half a column in "Who's Who in America." Among her many books familiar to American readers are "The Hour Has Struck," "The Imprisoned Splendor," "Because of

* *The Quest for Preaching Power.* By John Nicholls Booth. The Macmillan Company: New York. Price, $2.

eauty," "Creator Man," and "Gold on Your Pillow." he is the poet laureate of the General Federation of Vomen's Clubs.

We hope that our readers will give close attention o Miss Morgan's eye-witness account of the Wesley oundation at Harvard as she saw it in action. No nore impressive piece of work is being done anyhere in the Wesley Foundation chain throughout he country than is now being carried on in Harvardpworth Church, Cambridge. Laymen looking for aying investments in the field of religion would do vell to examine the offering of this Wesley Foundaon which is shaping and molding the Christian life f many of the future leaders of the country who are ow undergoing educational preparation for their fe careers.

For Religion—For War

Staggering figure—$222,548,711,645! That is the rand total, based on appropriations and estimates rom the report of the Bureau of the Budget, which he United States has set up for the prosecution of the var over a three-year period ending June 30, 1943. What are we spending for religion? For the same hree-year period it is estimated that $1,921,000,000 vill be the amount. Break down these figures. What are the expenditures for war and for religion espectively on the per capita basis? The figures are: or war, $1,690.21; for religion, $14.59. It has been vell said by a commentator on this showing: "More or religion now will make less the cost of war in the uture."

Hats Off to Atlanta

In a drive against vice, the City Council of Atlanta, Ga., on Monday of last week passed a bill outlawing he drinking of hard liquor in public places and the ale of mixed drinks within the city limits. The neasure virtually outlaws all night clubs. "The new aw ties in with the city's drive against vice," says a United Press dispatch. "It was only recently that vice conditions in the city of Atlanta were adjudged the vorst in the nation among cities in the same populaion range."

Boston and all other cities in the United States should follow the excellent example of Atlanta.

A Live Layman Speaks Wise Words

Not many of our readers ever heard of the Easton and Mars Hill Circuit. It is located "way down in Maine" in Aroostook County, the famous potato country. Out of this far-off circuit of rural Methodism have come some wise words from a live layman. Read them—page 389.

Methodism owes much to these little rural circuits; for, far off from city turmoil and strife, multiplied thousands of the sons and daughters of Wesley take religion seriously though they almost never "make the headlines." We publish the letter of Mr. Guy Todd for its value, not only for the members of rural churches, but also for bishops, board secretaries, editors, and the members of town and city churches everywhere.

Scandalous

Says *Commonweal,* the Roman Catholic weekly edited by laymen, in a recent editorial entitled "America's Daily Bread": "It is scandalous that some 7000 conscientious objectors, 2500 of them highly skilled farmers, should be kept from tilling the soil where they are badly needed." We agree. Scandalous indeed.

Think a Moment about Education!

By means of perverted education, Hitler instilled within his people such spirit and skills that they were able to find "a thousand ways, each of which leads to a weapon." By means of Christian education, the church must find a thousand ways that lead to peace. Wise churchmanship demands of the church the full utilization of its educational facilities now and through the years before it while it works for the making of a Christian world. Methodist College Day, which will be observed in many areas of the church on May 2, will be a definite contribution toward this noble end.

Why not lift up the cause of education on the first Sunday in May? Education is certainly basic to all planning for a decent world.

No More Cheese

This is no discussion of rationing. It has nothing to do with the freezing of milk or milk products. There came into the HERALD editorial office one day last week a little old lady. She took out of her bag $2.50 and laid it on the desk. "There," she said in substance, "that's for a chaplain." Then she went on to say that she "just loved" cheese but had decided to give it up to save $2.50 for a chaplain's subscription to ZIONS HERALD. As she left, some very old words, "hath cast in more than they all," sprang up in our memory. God bless the little old lady.

Out—Anti-Semitic Note

On page 559 of "My Daily Readings from the New Testament," published by the Government for the use of Roman Catholic personnel in the United States Army, is a footnote that reads: "The Jews are the synagogue of Satan." Kenneth Leslie, chairman of the Protestant Textbook Commission to eliminate anti-Semitic statements from American textbooks, recently called the attention of the authorities to this note, which he says is a typical statement "from the Fascist anti-Semitic dictionary of Charles E. Coughlin." In response to Mr. Leslie's protest, assurance came from the office of the Chief of Chaplains that "arrangements were made for a correction" in the "Daily Readings." This, Mr. Leslie holds, can only mean the elimination of the offensive footnote.

CHEERFUL GIVER

Think about the adjective "cheerful." There are two kinds of givers—the cheerful and the gloomy. "Benefits," once declared the late John Henry Jowett, "may be given in one of two ways—*'of necessity'* and *'willingly.'*. One is mechanical, the other is spontaneous." Continuing, the great English preacher used a telling illustration to make his point. He said:

> I once saw a little table-fountain playing in a drawing room, but I heard the click of machinery, and the charm was gone! It had to be wound up before it would play, and at frequent periods it "ran down." A little later I saw another fountain playing on a green lawn, and it was fed from the deep secret resources of the hills!
>
> There is a generosity which is like the drawing-room fountain. If you listen you can hear the mechanical click, and a sound of friction, arising from murmuring and complaint. And there is a generosity which is like the fountain that is the child of the hills. It is clear and sweet and musical, and flows on through every season! One is "of necessity"; the other is "willingly." And God loveth a cheerful giver.

Let us fix our minds upon the adjective "cheerful." There are many givers. There are also many motives for giving. Not a few of them are sordid. Some give in the spirit of the Old Testament. They are under the law. They feel that it is their duty to give. They give like a child taking bitter medicine. Some give not so much because they love God as because they love themselves. The gift is a peace offering—sometimes to an offended conscience. "It makes me feel good," says such a giver. Some give on a bargaining basis—something for something. The church has been used again and again as an instrument to "get business" or to climb to social position. Some give as a last desperate resort to get rid of a solicitor. And, lastly, some persons give for the sake of display. They love publicity. They desire to have their contribution called out before the great congregation or printed in the list of donors.

There is only one way to give—cheerfully. There is only one adequate motive for giving to the church, to a philanthropic institution, to a worthy movement. We love God, we love our fellow men, therefore we give. Rather a high plane? Yes, but we need to move up to this high plane. The Lord loves a cheerful giver, a spontaneous giver, a generous giver.

One of the saddest spectacles in the world is a reluctant giver. He is doing something that hurts him. An observer watching the struggle is inclined to cry out in disgust, "Oh, keep your money!" If one were to attempt to catalogue the alibis and excuses that respectable people frame for not giving or for giving sparingly, the list would take pages of paper. The question "How much is X—— giving?" reveals the thrifty man who is going to do as little as possible and yet keep in line. Often the conceited business man, looking for a loophole, sagely raises the question of management in a church, a college, or a mission board. He is "not sure that the money is being properly administered." That lets him out. "A man who has traveled widely in the Orient tells me that foreign missions are a failure and that the missionaries are living in luxury," counters a man of wealth when he is approached for a benevolence contribution. In most of these instances the objections are not bona fide. The fact is these excusers of themselves do not want to give.

To whom does the wealth of the world belong? To hear some people talk, one would think it belonged to the millionaires. But it belongs to God and to God alone. We ourselves belong to Him. "The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein." We are simply stewards of the riches of the Creator, His agents of distribution. Let us be good stewards.

This present is a good time for a man to get back to religion and to learn how to give. "Man's extremity is God's opportunity." Here we are in the midst of tragedy. Our help is in Him. The world is going to pieces. There is only one Saviour. We begin now to see how uncertain, how perishable are the things of earth. The Eternal alone abides through storm and sunshine. Why do we not lift our hearts unto Him who has been our help in ages past?

It is a good time to forget self. It is a good time to seek God's will rather than our own. Once we learn for ourselves the meaning of the word "Father" and sense the significance of the love of Christ, we shall be made over. Then we shall search, not for excuses for withholding, but for opportunities to give ourselves, our time, our talent, our money, to the realization of the eternal will. The truly converted man is always a cheerful giver. The mere professor of religion, the half-converted, is always a gloomy giver.

In these days of storm and stress, we need to think much of Jesus Christ, the world's greatest giver. He is our example. He thought of Himself last, if at all. He "emptied himself." He went about doing good. He was lavish in His teachings. He pitied every needy man and woman. Suffering always touched His heart. He cured men. He forgave their sins. Having given everything He had during a lifetime of thirty-three years, this Matchless Giver at the last gave Himself that we might live. "God so loved the world, that he gave . . . ." When can it be said of us that we so love God, so love His children, so love His purpose of saving the world, that we give, "not grudgingly, or of necessity," but whole-heartedly, in the spirit of uncalculating love?

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

iod Bless America. I. Who is praying?

Of course, not all the millions who have sung Mr. ving Berlin's song have realized that they were praying. ut I think most of them have. It is with real and deep motion that they have been singing, and any expression f deep emotion has something religious about it. We art with a friend, it may be for years and it may be forver; or we meet one from whom we have long been arted—and it is the most natural thing in the world to ay, "God bless you, old boy!" We think of our country nd all she stands for, and, again, even though we may not e used to praying, we link our land and the great God in ords which are a prayer. But when emotion is accomanied by a keen sense of danger that what we love may e lost, then indeed we cannot help but pray. And this ong has come to us in an hour when all that America eans is in deadly peril. Yes, whatever you may think of e verse or the music, "God Bless America" has been the xpression for hosts of people of a depth of emotion which in its quality essentially religious.

he supplication of a righteous man availeth much in its working. -James 5:16.

But emotion, while it is religious, is not the whole of eligion. Too many of us who welcome the prayer form f a patriotic song like this fail to remember that the only rayer that counts is the prayer of people who count. To pproach the Almighty is a serious undertaking, to do it uccessfully is not a matter of course. The prayer of those vho are morally shabby and spiritually cheap is worthess or worse than worthless. America needs the prayers f her people, but the prayers she needs are true prayers, ot mere forms, the prayers of true people.

ather, give . . me that portion of thy substance which falleth to e.—Luke 15:12.

Think of the selfishness that is mingled with the prayer very time "America" is sung. Many a man has sung it vith tears in his eyes and a lump in his throat who yet ever, for the sake of America, denied himself anything hat he really wanted, or for her sake ever broke through he circle of his own immediate interests. Emotion is a ood thing, but it can never be a substitute for that resoute self-dedication which is at the heart of true atriotism. The prodigal no doubt felt a catch in his hroat when he said good-by to his dear old father—but e took his father's money just the same, and turned his ack on him as he went his own way into the far country.

Who is singing "God Bless America"? The man who loes not take the trouble to vote unless it is quite, quite onvenient? He must have sung this song, there are so nany of him. No matter how important the election, a ainy day or a cold day will cut down appreciably the umber of votes cast. The man who votes without paying he price of an intelligent ballot in careful thought and ttentive reading and listening? He, too, must have oined in the singing, for his name is legion. Oh, it is one hing to pray and quite another to make oneself ready to ray effectively. It is one thing to ask God to bless America and another to put oneself at His disposal to be a blessing. For the blessing America needs is the blessing of sons who do not ask that portion of her substance which falleth to them, but what service they can joyfully and effectively give to her.

Whether it be in business men who will not take war contracts without high profits, or in working men who insist on wages high enough to make unnecessary any sacrifice of their standards of living, or in white-collar or professional men who evade income taxes or cheat the rationing system to get an extra share of sugar or gasoline, this selfishness which is always trying to lodge itself in our lives does the same thing. It turns patriotism from an honest and manly reality to a weak and false sentimentalism, and makes its prayer a mockery and a sham. It makes us our country's curse and not its blessing.

And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: . . . —1 Peter 1:17.

Or think of the Americans whose constant cry is "America First," by which they mean the jealous insistence that America should always get as much as she can and give as little. They hug the thought of isolation from the burdens of the world, and then they pray to a God who knows nothing of special privilege save as it is accompanied by a high responsibility. Such prayers are surrounded by an aroma of mingled pride and selfishness and are rather frantic boast than prayer.

America is great indeed. But whence came her greatness? A land rich in everything that makes wealth, free from the hampering restrictions of ancient tradition, opened to the Old World just when that world was being reborn to political and intellectual and religious freedom—did we make that land or create that opportunity? To what race are we not debtors? And what have we that God hath not wrought? The warning to ancient Israel is God's warning to us: "When the Lord thy God shall bring thee into the land which he sware unto thy fathers, . . . then beware lest thou forget the Lord, who brought thee . . . out of the house of bondage." Only as "God Bless America" is sung in reverence and humility, with a due sense of our mission to the world, a mission divinely given, a mission to serve the world and not to rule it, much less to plunder it, can we hope to make our prayers heard.

He showeth his word unto Jacob, his statutes and his ordinances unto Israel.—Psalm 147:19.

Who can truly pray for America? Those who are of purer heart to behold evil, and who therefore see America as Lincoln saw her, the great bearer of a spiritual ideal. Like him they are mastered by that exalted vision, their hearts are purged as his was purged of littleness and selfishness and hate. These can pray, and they will. From the depths of hearts on fire, from the heights of minds illumined, from the strength of wills inspired, will come a prayer mightier than all the power of armies and navies—God bless America.

New World in the Making

Wesley Foundation at Harvard University

ANGELA MORGAN

A new word, breathed above the dark waters of human suffering. God again crying out of chaos: "Let there be!"

The Great Life Impulse choosing its channels and instruments: calling and quickening men and women; choosing its public bodies and institutions; challenging and commanding that mightiest of all institutions—

The Church!

"Let there be order! Let there be light! Let there be a new pattern of life for human beings, closer to the first design!"

Closer to the original Pattern God had in His mind when He formed the planet earth; a Pattern "nearer to the heart's desire" . . . *His* heart's desire.

"Let there be light!" And there *was light.*

I saw it, felt it, the moment I entered the beautiful sanctuary of Harvard-Epworth Methodist Church where I had been called to speak one recent Sunday morning. There before me was a congregation so deeply worshipful, so intensely alive to spiritual values, so eager and awake to the tremendous issues humanity is facing today, that I was conscious of that miracle termed renascence—call it spiritual revival, regeneration, or whatever you will.

Before me in that audience I saw rows of uniformed men now in the service of their country—chaplains from the Army Chaplains' School at Harvard, in training for their global ministry, and student officers of Army and Navy so soon to go forth to the battlefronts of the world. Here too were scores of eager civilian students. What impressed me was the light that shone from the faces of these worshipers and the intensity of their reverence for this hour. How ardently youth had answered the summons! I saw now how large a part of that assemblage was composed of the student body, both men and women, breasting the tide of their great adventure. Not long now before they would emerge into active service for humankind. Their eyes were starry with expectation. This is the distinguishing feature of youth . . . expectancy! *This was the new world in the making.*

It had been good to come from the wintry streets of Cambridge into the blue-and-amber warmth of this consecrated place, where prayer appeared not to be ritual alone but a vivid personal experience; where a surpliced choir sang like an angelic host, and the organist seemed to be in league with the Celestial Music Master whenever he touched the keys.

As the service grew deeper and more beautiful with the responses of the congregation, the new conviction burned within me; and when the minister arose and preached his eloquent sermon on "Total Discipleship," releasing into that auditorium potencies of the spirit quite as real as any to be found in the laboratory of the physicist, a clear-cut picture was flashed upon the lens of my mind—*the church reborn,* its mechanism utilized by the mighty spirit of progress for its own vast ends.

Here in New England, where, most fiittingly, the Future's challenge breeds pioneers and old dreams give way to the new, I had made a discovery. I had found not merely a church and its assembled congregation. What, then? I had discovered a *power-house of the spirit* whose streams of influence would energize not only its immediate community but ultimately the world!

But my adventure in discovery had not yet fulfilled itself. There was much more ahead. In fact, it was not till later in the day that I reached what I should call the core of my experience when I found joyous fellowship with that dynamic and radiant group of young folk whose enthusiasm and devotion are the soul of Wesley Foundation at Harvard University.

What was it like? Well, this may sound a trifle strange, but really I can think of no analogy quite so fitting as the words of a popular song heard frequently on the radio: "When the lights go on again all over the world."

Once during a blackout in New England I heard a happy young voice singing a verse of this welcome yet wistful prophecy and my pulses joined the refrain. I had the same buoyant feeling when I entered the domain of these vividly awake young people and shared their Sunday evening hospitality.

"God in every part of life! Nothing too small, too ordinary for His attention; nothing too difficult for Him to handle; no tasks, no pleasures, no games, no wholesome fun, outside of the realm He inhabits. God everywhere!" This, indeed, seemed to be the slogan of these vigorously happy young people.

I had been invited to partake of the Sunday evening repast known as "Dine-A-Mite," and was greeted by the savory aroma of cornbread, cakes, and other dainties now cooking in the oven. The kitchen door was open, and I caught a glimpse of rosy-cheeked girls and jolly young men busily getting things ready.

"Why, this is just like home!"

"Of course it is!" came the flashing answer from a young woman with starry eyes, as she carried a tray of goodies to the dining hall where candle-lighted tables were beckoning us. "That is exactly what Wesley Foundation at Harvard means to us all—a home for those away from home."

"Yes, and it's home for everyone in the community—everyone who comes to us!" quickly added one of the young men. "You see, this church and Wesley Foundation operate as one program. We think as one, feel as one, work as one. Together we are shepherding, not only the congregation you see before you in the actual building, but hosts of others in various parts of the world."

"How can that be? I knew you had Wesley Foundation groups in other states here in America—I had the privilege of speaking before the very fine group at the University of Illinois."

"Yes, that is a wonderful organization. It may surprise you to learn that we have a Wesley Foundation in Tokyo—still functioning, according to latest reports. A student worker at Cambridge started it when he went as a missionary to Japan. He kept on with it until the outbreak of the war."

As I gazed at the glowing faces around the cheerful table, I predicted it would be groups like this that would

STUDENT COUNCIL, WESLEY FOUNDATION AT HARVARD UNIVERSITY

Left to right, front row—Ruth Wohr, Hazel Maxwell, Florence Rouillard, Violet Wohr, Virginia Mader, Betty Salmon, Eunice Beeson. *Rear row*—Glen Martin, Paul Duckwall, Hobart Goewey, Walter Haines, Rowland Illick, James Cameron, Edwin Johnson, Theodore Bowen.

ultimately end war. "It is you—you young people—who are the future planners and organizers of the new world. It is only through you that it can happen. You have the faith. You have the courage. You have the *zeal.*"

"Yes, and we have the leadership of our minister!" spoke up one young man at the other end of the table.

I recognized now several young people whom I had met earlier in the afternoon at the parsonage. One of them was the editor of that wide-awake sheet, *The Harvard Wesleyan,* a fresh copy of which had been pulled from the "presses" a few hours ago.

Later on in the evening, someone was asking me what I thought of the whole matter, and I frankly said: "Well, if you mean how do I respond to your Wesley Foundation, I can tell you in a nutshell. We hear so much about *enriched flour* and *enriched bread* and all the other kinds of nourishment for our bodies. But *enriched living* is the most important thing of all. It's what you have here!"

"Well, you know . . . 'a little leaven' . . . perhaps it may some day 'leaven the whole lump'! At any rate, we do have here a terrific responsibility."

"Yes, you are situated at a strategic point here at Harvard. You touch elbows with the ancient glories and traditions. Why, didn't I see the Harvard Law School in your back yard as I entered the church?"

"You mean we're in *their* back yard?" with laughter.

"No back yard about it. It's just a general all-togetherness. We're all part of a great World Plan."

"Are the churches here in Cambridge responsible for the spiritual inspiration and training of the student body and the military?"

"Yes, that's about it. You see, they have a responsibility for religious cultivation among the regular students that no one else is doing. And then thousands of military and naval personnel are in Cambridge as special officer students, and many of them remain but a short time. They are being trained for world ministry—for leadership. The Army and Navy give responsibility to the church, which provides a religious vision we all so greatly need."

"And the girls and women in your congregation—how about them?"

"We have a goodly number, as you have seen. A few of them belong to the WAVES and similar forces. More of them are civilians who are attending educational institutions near by. Our institution serves students not only from Harvard and Massachusetts Institute of Technology, but also from Radcliffe College, Boston University Sargent School of Physical Education, and Lesley Normal School."

"What a splendid service you do for the Christian church everywhere, in training leaders!"

"Well, you see, very few of these young people stay to help the church here. Would you believe that of the four or five hundred Methodist students in the usual regular enrolment at Harvard, M. I. T., and Radcliffe, only about 15 per cent are from Massachusetts, and hardly any of them remain in Cambridge? At a recent tally, 39 of the 48 states were represented in attendance at the Wesley Foundation. Under present conditions there is a swift turnover. Students and student officers numbering well over a thousand different persons come to our services in a year's time, most of them repeatedly and many of them regularly, a hundred or more every Sunday. We are serving the churches everywhere, churches of all denominations, too,—the churches from which these people come and those to which they will go, to become influential leaders and bulwarks of strength,—usually for someone else. That is our task!"

Later as I walked through the Harvard Yard with its old dormitories, beautiful classic buildings and homes where such wise men as Emerson lived as youths; seeing the Widener Library and the white-spired Memorial Church, I felt again that flame of assurance; saw again a vigorous new world thrusting its beauty through the broken husk of the old.

I paused to look long upon the face of John Harvard as sculptured by Daniel Chester French. The seated bronze figure had a poise and serenity in perfect keeping with that mellowed environment.

"John Harvard! John Harvard! And that other John for whom the Wesley Foundation is named. How could you dream that both of you were working for the same ends? But so it is! It is the Great Power Above Us that plans all things, and uses men and events to rear new dreams, new destinies, new times!"

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

Three Complaints

One question that was asked in the old-time quarterly conference was "Are there any complaints?" Later this was changed, for obvious reasons, to "Are there any formulated complaints?" and finally disappeared altogether.

I have three formulated complaints that I desire to express on my monthly page of "The Independent Methodist Weekly."

I was sitting in at the church school session of one of my lovely rural churches. My mind was full of what the fathers called "wandering thoughts." Presently I heard the pastor read a question from the quarterly that brought me to attention.

I said to him, "What lesson helps are you using?" For I have been a militant defender of our attractive and constructive Methodist literature and I thought this must be one of those undenominational interlopers that some schools welcome for financial reasons. But the name of Wesley appeared in large letters on the cover. It was as regular and official as *The Christian Advocate*. This was the question: *"If a church were always filled with the spirit of personal evangelism, would there be need for spasmodic awakenings?"*

Later, I found the purpose of the question was to start discussion and it was so labeled. It may be the fact that it stirred me to write an indignant protest is proof that it has fulfilled its function.

However, the question almost puts a negative answer in the mind and mouth of the average Sunday school attendant and suggests that a revival of religion is a spasmodic awakening. I know it does not say so, but I know also what the reaction of the average Methodist would be.

The attempt to substitute organized, cold-blooded personal evangelism for any sort of awakening is found "weighed and wanting." Personal evangelism is glorious, and was the method of the early disciples, but to be permanently effective must be backed with Pentecostal fires.

Answering the question and eliminating the unfortunate word "spasmodic," I wish to say with emphasis that the more personal evangelism we have, the more we need a spiritual awakening, and the more spiritual awakenings we have, the more personal evangelism we shall have.

If one must speak in pedagogical terms, it is well to remember that periods of concentrated attention to a given subject are good for the ordinary life before and after.

And the supreme need of Methodist churches everywhere is spiritual awakening.

> Said Rev. Dr. Wesley to Rev. Dr. Calvin, "Have you had any revivals in your churches lately?"
>
> Said Rev. Dr. Calvin, "I do not believe in a religion of chills and fever!"
>
> "So," said Rev. Dr. Wesley, "you dispense with the fever."

* *

This morning my friend the postman brought me a sample program issued by the Board of Education. It is called "The Church Victorious" and seems to be one of the usual high-grade publications for which our church is justly famed.

It is the subtitle that arrested me and inspires my second complaint—not because of the fact that it appears on the cover but because of the fact itself that it emphasizes. Here it is: "A program for use in the observance of Methodist Student Day (formerly Children's Day, Methodist Discipline 1940, Par. 1091)."

Most of us do not realize that while the last General Conference was taking a nap—Children's Day slipped out of the Discipline. Better say it was thrown out the window. I do not think that most of the delegates understood what was happening.

When the Centenary Campaign was launched it was to be not merely a financial appeal but also a crusade of consecration. As it proceeded, the money appeal took the center of the stage and monopolized the situation.

For a long time the Children's Day programs have centered around the Student Loan Fund. At last it has taken possession of the day. We no longer have Children's Day. We are out of step with the Christian world. All around us are churches with their Children's Day celebrations. We have Methodist Student Day and a collection. The one redeeming feature is that most of our people have not yet discovered it. Sometimes I think ignorance of the Discipline is not an unmixed evil.

* *

My third formulated complaint is bound to be even more unpopular. It seems to me I have read somewhere that we are to conserve paper during the war. If that is so, most of our boards have not heard about it. I know it is important that our people shall be kept informed, but there comes a saturation point.

Every church board and commission seems to have the editorial itch. They all want a paper of their own. Because of my particular position I get them all, and I am frank to confess that when I see a certain address on the envelope or wrapper I lay it aside for future consideration. It is not that all these causes are not worthy and that their literary output is not interesting. It is simply that there is too much!

More and more am I convinced that Methodism needs one trade sheet with information and propaganda for our boards. Whatsoever is more than this cometh of evil.

* *

One lovely June day a preacher, in his home by the river, told me about his father, and ever since I have wished I could have known him.

He said his father was a hard-working farmer, not much of a churchman and uneducated. "But," he said, "two things I remember about him with gratitude: he used to have us boys stop work one hour early on Wednesday in haying time so that we could go to the village church to prayer-meeting; and he was very fond of roses."

Peggy Writes

[From a letter to Rev. and Mrs. L. T. Guild of Los Angeles, Cal., written by Miss Peggy Fujioka, December 31, 1942, from Heart Mountain, Wyo. The Fujiokas, proprietors of a vegetable and fruit store, were members of First Methodist Church, Hollywood, Cal. When the war broke out, they were forced to sell their business and were evacuated first to Santa Anita and then to Heart Mountain. Peggy is a college graduate. She has two brothers in the Army.]

There are times when I find it extremely difficult to xpress adequately what I feel in my heart. Certainly the ift for writing was never mine. This year, in particular, ith all that has taken place in our lives,—yours as well s ours,—it would be well for us to pause and reflect riously to ourselves upon the times, our respective obliations and responsibilities as part of the cast in the great orld drama now being staged. But the more I think, the ore bewildered I seem to become. Frankly, there are any things I thought I knew, but find I don't. Yet, there re those spiritual values I still have implicit faith in—alues which none can deprive us of, among which I ount friendship one of the most cherished. Needless to y, ours—cultivated and enriched through many years of appy relations—is the source of much joy to me. I pray at the new year to come will see a continuation of our riendship and the creation of new ones among all races f the world.

Your surprise gift of those lovely dates was met with chorus of delight. The entire family circled me as I nwrapped the package, and what "Whees!" "Ohs!" and Ahs!" as they perceived what was inside. Good ole California! How we enjoyed each nibble (for they are eing "rationed" within our own family, so much in emand are they!). If you could see what genuine joy nd happiness your gift brought us, I am sure you would el more than compensated for your very kind thought.

Perhaps you would like to hear just how we spent our rst Christmas away from home. In all truthfulness, I—r one—believe this year's Yuletide season was the hapiest for me. Strange? Yes, but it is true, because it was bserved and participated in with the true spirit of the ay.

As you know, there are twenty blocks comprising this amp, and each one held its own Christmas party on hristmas night for the children. Our aim was to make as nearly as possible like the Christmas we used to now, for the kiddies. And how we worked—under the ery limited conditions! Crêpe paper, sold at the canens, was marked by the Fire Department as a definite re hazard—and so banned. Out of tin cans picked up om the rubbish cans of mess-halls, we cut designs, gures, streamer-like decorations—everything conceivable fertile minds. And from branches of tall shrubbery rought in from the outside by workers, wreaths were ade—lovely ones, requiring patient and careful work. opcorn was strung, which made surprisingly effective ecorations for both mess-hall and tree (each mess-hall as given one tree, this, too, brought in from the outside).

It was a satisfying treat to see all the young people pitch to make as beautiful a Christmas as possible for everyne. And what compensation! The laughter of the chilren, the happy light in the eyes of the parents as they atched their little 'uns participate in the games, receive eir gifts from Santa Claus himself (a big fat boy who ves in our block), talking and eating as fast as they uld—oh, if you could only have seen, and experienced the joy I felt! The thousands of gifts which were distributed to all children under nineteen years of age arrived here through the kindness of the Presbyterian Board of Missions, Sunday schools, and individuals affiliated with that denomination. There was truly much to be thankful for. I know it will be a Christmas I shall not forget for long.

Under separate cover, I am sending you a copy of our Project newspaper, the *Sentinel;* it is our Special New Year Edition, and I hope you will find time to browse through it in your leisure and let me know your reactions. I, personally, am quite proud of it.

Today is the last day of the year. Tonight we are planning to have a little gathering of our own "Hollywood group," most of which consists of our own family. Through the kindness of my "boss," I was able to have purchased several pounds of hamburger—and we are planning on a hamburger party! It's going to be a rare treat for us who haven't had anything like this for months! How we have learned to appreciate little things which until now we took for granted!

My time is up now. Dick and the rest of the family will be waiting for me to get home so that I can have supper with them. That's at 5.30 and it is already 5. The other day I received my October pay check of $19—a full month's work. Formerly, I would have been indignant at the small amount, but how thankful I was to get even that amount! I'm tucking it away safely for rainy days.

My love and warmest greetings for the New Year to all the Guilds. May the New Year have much of good in store for you. In these wishes, Dick and the entire Fujioka family join me, of course.

Endangered Souls

Walter L. Nathan

If there should still be some among us who harbor hopes for an "appeasement" of Hitler, or a "negotiated peace" with him, they would undoubtedly change their minds after reading the absorbing analysis of the tragic fight of the German churches against the deathly grip of Nazism, recently published by Harper & Brothers under the title "It's Your Souls We Want."* The author, Rev. Stewart W. Herman, Jr., pastor of the American Church in Berlin from 1936, and from 1939 also a member of the American embassy staff, until his internment after America's entrance into the war, had the best possible opportunities to observe and study directly the impact of Nazi ideologies as well as of Nazi terrorism on the German churches. He tells the harrowing story in great detail and with careful documentation.

He does not hide the weaknesses in the structure of the German church which had sapped its strength even before the storm broke loose, and goes as far as anyone could in his conscientious effort to treat both sides fairly. Yet he, too, like so many observers before him, had to reach the definite conviction that "a real peace can never be negotiated with Hitler." At the present stage of our discussions about the future, his book points eloquently to the urgent need for clear thinking and realistic approach. Nothing can help us better toward an understanding of the tremendous issues involved in this war, and the spiritual crisis we are facing, than his study of the slow, yet

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* *It's Your Souls We Want.* By Stewart W. Herman, Jr. Harper & Brothers: New York. Price, $2.50.

relentless and thorough, strangulation of Christianity under the present rulers of Germany.

Here we find the facts about the unpreparedness of the churches, both Protestant and Catholic; about the violent opposition organized by the brave group of pastors and laymen under the leadership of Rev. Martin Niemoeller; about their heroic stand for Christ against the forces of paganism, their martyrdom and unavoidable failure. We receive a clear picture of the pernicious attempt of the so-called "German Christians"—a Nazified group of churchmen—to sell their souls in a vain attempt to serve two masters at one and the same time. The author, finally, relates the gradual development of that vaguely mystical, ultra-nationalistic concept of a purely "Germanic" creed culminating in the famous 30-Point Church Plan (quoted by President Roosevelt) and, even more radically, in the pamphlet "Gott und Volk" (God and Nation) which was widely circulated.

We miss a chapter devoted to a clear-cut outline of the fundamental differences between Christianity and the Nazi ideology; apparently the author took it for granted that we are fully aware of them. Even the danger of repetition, however, should not have deterred Herman. It was just the failure to understand these irreconcilable differences which led large numbers of good Christians to put their trust in Hitler, and caused them to try a policy of appeasement until it was much too late for a successful defense. It is truly pathetic to see how the only hope these same German Christians still have for a survival of Christianity in Europe is through the complete and decisive victory of the United Nations, and the total collapse of Nazism. We simply must not fail them.

We ought to read and discuss this book and its message. It will help us to stand more firmly by the unadulterated gospel of Christ, and our democratic ideal of human dignity. It will warn us to be on guard, all the time, against insidious attempts to replace brotherly love by racial and religious hatreds. It will teach us that complacency weakens, that compromises in matters of fundamental principles leave us spiritually defenseless, and that our cherished freedom of worship, most sacred of our rights, is a blessing for which we must thank God daily in our prayers, but which likewise needs our constant vigilance, effort, and sacrifice.

Mr. Herman presents a challenge for which we can only be deeply grateful. Let us not forget those scattered and persecuted followers of Christ in Germany and the conquered countries, and let us again highly resolve to do our utmost to win back the many millions of lost or direly threatened souls to loyal service in the kingdom of God.

Two Great Revolutions

Chester A. Smith

Our world today is the product of two great revolutions, without an understanding of which one cannot intelligently appraise our present situation: the American Revolution and the Industrial Revolution.

By a strange coincidence, they began at the same time. Although the American Revolution began before 1776, it was in that year that the men who began it stated the platform upon which it was to be fought, namely, the Declaration of Independence.

Our Revolutionary forefathers thought in terms of the world. They stated in the Declaration, for example, that all men are created equal—not Americans only, but all men. They appealed in justification of their revolutio to the public opinion of mankind. They boldly propose to their countrymen, "We can make the world anew. Later, when they established the Republic, they believe they were adopting a form of government that woul finally prevail throughout the world.

They did make the world anew. The American Revolu tion inspired the movement for political liberty throug out the world, a movement that is still going on.

It inspired the Latin Americans to drive out their Spar ish oppressors and establish their republics.

It inspired the French Revolution, which, althoug it degenerated into despotism for a time, at last came t fruition in the French Republic.

It inspired the Italians to throw off the yoke of Austri

It inspired the German revolution of 1848, which although a tragic failure then, will at last come to delayed fruition, as the French Revolution came to a de layed fruition.

The American Revolution likewise profoundly influ enced Britain, helping to create, as it did, the Britis Commonwealth of Nations.

It inspired the Chinese Revolution, which came t fruition in the present Chinese Republic.

It inspired the movement for independence in India which is daily coming nearer to success.

The autocrats and militarists in Germany and Japan ar seeking in the present war to prevent the onward marc of political liberty which the American Revolution began They will fail, just as the slaveholders of our South failec in the Civil War to stop its onward march in America.

This war will end at last in another Appomattox, th world will be reconstructed, and the United States of th World will be formed.

As the political revolution, which the world knows a the American Revolution, began in America, so the Indus trial Revolution, by which machines took the place o muscle in doing the world's work, began in Britain.

The same year that Jefferson wrote the Declaration o Independence, James Watt invented the steam engine which ushered in a new industrial age, the age o machines.

The consequences were revolutionary. Food could now be produced in abundance. Goods of all kinds could b made in abundance. Manufacturing moved from home and small shops to great factories. A new era, an era o plenty, was ushered in.

But the tragedy was that the masses of the people di not own the machines. The machines were owned an controlled by the few, who monopolized the good thing the machines made, and fixed the prices which the many who worked the machines, must pay for the good thing the machines produced. So the owners of the machine became richer and the poor poorer.

Just as the political history of the world from 1776 ha been a history of the attempt of the people of the worl to secure that political liberty which America achieved b the American Revolution, so the social history of th world from 1776 has been a history of the attempt of th masses of the people to get more and more of the neces sary and useful things which the machine age—ushered i by the Industrial Revolution—has been able to produce.

It has been a history of the labor movement in Britain the labor-union movement in the United States, th Socialist movement in Germany and France, the cooper ative movement in the Scandinavian countries, the Com munist movement in Russia: a history of the contes

etween capital and labor, between the majority of dollars nd the majority of hands and mouths.

In the United States the majority of hands and mouths as been constantly winning. The masses of the people ere have more of the good things of life than the masses f the people of any other land.

But the Industrial Revolution will not come to full ruition until the machines, which are its symbol, are wned and controlled by the many instead of the few, ntil industrial democracy is as universal as political lemocracy, until free trade is the order of the world, until ll peoples have equal access to the raw materials of the vorld.

Then will come indeed the Century of the Common Man, freedom from want and freedom from fear for all.

It is for the English-speaking peoples, who began these wo great revolutions, to lead mankind in achieving the goals of both of them.

Senior Chaplain of the World?

Rear Admiral James Duncan MacNair, Chaplains Corps, U. S. N., not only holds the distinction of outranking every Navy chaplain, past or present, but is probably senior to every other military chaplain in the world.

While on the Navy's "inactive" list, Chaplain MacNair, a Maine Conference Methodist minister, now living in Philadelphia, is far from retired in fact. Each week he fills a score of engagements, officiating as the chaplain of patriotic, civic, and fraternal organizations, as the orator at dedicatory and commemorative occasions, and as a frequent Sunday pulpit guest. He says he is happiest when he is preaching.

Chaplain James Duncan MacNair
Rear Admiral, United States Navy

During World War I, Rear Admiral MacNair was chaplain of the 6th Regiment, U. S. Marines, serving under fire for long periods in Belleau Woods and at Verdun. It was this battle experience which elevated him from a captaincy, the highest rank hitherto held by a Navy chaplain. Rev. Father John J. Brady, now of New York City, to whom Chaplain MacNair is a senior in rank by several years, was advanced to the rear admiralty at the same time. The only other chaplain in comparable rank is Brigadier General William R. Arnold, Chief of Chaplains, United States Army. The two Navy chaplains, however, had received their promotions several years before the Army gave the star to its Chief of Chaplains.

Chaplain MacNair, during his long career, served on seven battleships and filled seven different Navy station appointments. When Secretary of the Navy Josephus Daniels made it possible for enlisted men to become eligible to take the examinations for the Naval Academy, the success of the men coached by Chaplain MacNair was so marked that presently he found himself the officer in charge of a central school at Newport, Rhode Island, for the preparation of properly qualified men for Annapolis.

When James Duncan MacNair entered the ministry, the five and ten cent store business lost a potential magnate. He was one of the men on the ground floor of this fabulous business. Had he remained and accepted the promotion offered him instead of entering Boston University School of Theology, his salary, so he was recently told by one of the top men in the largest chain, would exceed what is paid to the entire complement of men on a good-sized warship.

With college and divinity school behind him, young MacNair was appointed to the pastorate of a little church on Swan's Island, Maine. The next three years he spent as chaplain to Craig Colony, a state hospital near Rochester, New York. He was then commissioned chaplain in the Navy.

Chaplain MacNair, though an ardent Methodist, believes a battleship is no place for a sectarian spirit. "The chaplain is not in the service to proselyte," he says. "He is given a sacred trust which he must never betray. Fathers and mothers expect the chaplain to guard the moral and spiritual interests of their sons. His business is to return them home better Roman Catholics, better Jews, or better Presbyterians, as their faiths may be. The chaplain is Christ's ambassador in the Navy."

Thy Cross, O Christ!

Frank P. Fletcher

Thy cross, O Christ, stood on a little hilltop
Outside (how meet!) the Holy City's wall,
Emblem of deepest shame and anguish—
Life's cup of wormwood mixed with gall;
By foes hemmed in, by friends forsaken,
The pall of death surrounding all.

Thy cross, O Christ, looked down upon a garden
As gray of dawn announced first Easter day;
Saw there a tomb once sealed and guarded,
Its stone door freshly rolled away;
Saw One with look of life eternal
Come striding forth in white array.

Thy cross, O Christ, no longer crowns that hillside:
Long, long ago it perished from man's sight.
But still it stands in lives unnumbered,
A thing of beauty, power, and light:
Its healing shadow on earth's millions
One day shall change all wrongs to right.

——It may be added to the danger of Government control of education the further threat that will come to the very existence of the church college. If benevolent Uncle Sam underwrites the major portion of the cost of higher education to ex-service men, it will be exceedingly difficult for the church-related colleges to maintain their existence. This threat will not only endanger church schools, should it mature, but it will seriously affect the religious training of prospective ministers and Christian laymen. On the other hand, if the Government does not enter the field of material assistance to these future students, how will adequate funds be realized to meet their needs? Here is a post-war dilemma of the first magnitude.—*Virginia Methodist Advocate.*

Miss Edith E. Lowry and Dr. Mark A. Dawber, executive secretaries of the Home Missions Council of North America, will speak over Station WJZ and the Blue Network on Thursdays and Fridays during May and June at 1.30 p. m., Eastern War Time. The theme of Miss Lowry's addresses will be "Women in a Changing World," and Dr. Dawber will discuss "Frontiers of American Life—A Nation Under God."

Dr. Reinhold Schairer, one of the leading university educators of Germany under its ill-fated republic, and now a visiting professor of education at New York University, will be the speaker at the annual banquet of the Social Service Commission of the New York East Conference of The Methodist Church, at Hanson Place Central Methodist Church, Brooklyn, Thursday evening, May 13. This is in connection with the annual session of the Conference. Dr. Schairer will speak on "The Keys of the Kingdom." When Hitler assumed power in Germany, Dr. Schairer went to England, teaching at the University of London and becoming a British citizen. He came to America in 1940. This spring he was one of the lecturers at the Conference on Christian Bases of World Order, held at Ohio Wesleyan University.

Dr. John R. Scotford, editor-elect of *Advance,* will begin his new duties with the July issue of that Congregational Christian monthly. He succeeds in the editorial chair Dr. William E. Gilroy, whose approaching retirement was announced in the HERALD several weeks ago. Dr. Scotford has been associate editor of the *Missionary Herald* and also one of the secretaries of the Board of Home Missions of the Congregational Christian Churches. Prior to his taking over the editorship of *Advance,* the editorial offices will be moved from 14 Beacon Street, Boston, to 287 Fourth Avenue, New York City.

The Newton Methodist Church has sustained a real loss in the death of Frank Osmon Barber, which occurred at his home in Newton on April 19. Mr. Barber was born on June 2, 1858, in South Tamworth, N. H., the son of Rev. Daniel W. Barber, a member of the New Hampshire Conference, and Mrs. Barber. When he was fourteen years old, his family moved to Newton and became identified with the Newton Methodist Church. Mr. Barber joined that church on September 7, 1873, and has been very actively engaged in its various activities for the seventy years that have intervened since that date. He was especially prominent in the church school and young people's work. For more than twenty years he taught the same class of boys, carrying them through their adolescent years and into manhood and their life work. He always referred to them as "my boys," and today they "rise up to call him blessed." Throughout his active life he was associated with various phases of the hardware business. For a number of years he owned and operated Barber Brothers Hardware Store at Newton Corner. Funeral services were held in the Newton Methodist Church on Wednesday, April 21, Rev. Charles T. Allen, his pastor, and Rev. William Gunter, superintendent of the Boston District, and a former pastor, officiating. He leaves a wife, the former Caroline B. Hamlin, and three children, Earle H. and Dana H., both of Reading, and Mrs. Albert W. Derbyshire of Detroit, Mich. There are also three grandchildren.

Announcement has been made of the engagement of Rev. Elmer Parker West, pastor of the First Methodist Church of Wakefield, to Miss Ruth McCallum, daughter of Mr. and Mrs. A. A. McCallum of Pelham, N. H. Miss McCallum is a graduate of the Nashua, N. H., Memorial Hospital School of Nursing.

Mrs. Mary Moore Thomson of Glendale, Ohio, was chosen the American Mother for 1943 last week at a meeting of the American Mothers Committee of the Golden Rule Foundation, New York City. Mrs. Thomson, widow of Alexander Thomson of Cincinnati, Ohio, is president of Western College for Women, Oxford, Ohio. She has four sons and five grandchildren. Of her sons, one is overseas with the Red Cross, one is engaged in war work, and the other two are in the service. Mrs. Thomson was born in Raleigh, N. C., fifty-five years ago. As a college executive, she follows in the footsteps of her father, Dr. Charles W. Dabney, who was president of the University of Tennessee and of the University of Cincinnati. Mrs. Thomson will receive the American Mother's Medal in New York on Mothers' Day, May 9.

From California comes word of the death of Rev. Marvin A. Rader, a former Methodist missionary in the Philippines and in Peru, which occurred last month at his home in Salinas, Cal. He was seventy-seven years old. After holding several pastorates in the Colorado Conference, Mr. Rader went to the Philippines in 1902 and served there for twenty years in various capacities. Returning to this country, he took a pastorate in California, but in 1925 was transferred to Peru, where he was superintendent of the Peru Mission until 1930. His wife and a daughter survive him.

Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church in New York City, will resume his series of radio broadcasts, "The Art of Living," on Saturday evening, May 1. This is a summer replacement program for "Religion in the News" conducted by Dr. Walter W. Van Kirk. Both these programs are presentations of the Federal Council of the Churches of Christ in America.

The birth of a daughter to Mr. and Mrs. Euan G. Davis at Boulder, Col., April 22, brings grandparent honors to Rev. George L. Davis, formerly a Methodist missionary in China but now pastor of Upham Memorial Methodist Church, Forest Hills, Mass., and Mrs. Davis, and to Professor William M. Gilbert of Drew University, a former member of the New England Conference, and Mrs. Gilbert. The infant has been named Harriet Ann. Her father is attending the naval school at Boulder.

Luren D. Dickinson, former governor of Michigan and a prominent Methodist layman, died on Thursday of last week at his farm home near Charlotte, Mich., just a week after his eighty-fourth birthday. He had been active in Michigan political life for many years, and had served several terms as lieutenant governor when he succeeded to the governorship on the death of Governor Frank D. Fitzgerald early in 1939 and served out his term, which ran until January, 1941. Mr. Dickinson was an ardent Methodist and a fearless crusader for temperance. He had been a delegate to eight Methodist General Conferences and to the Uniting Conference and had served as vice-president of the Commission on Men's Work and president of the Laymen's Association.

Miss Nell Rees, daughter of Dr. Edward J. Rees, minister of Ghent Methodist Church, Norfolk, Va., and Mrs. Rees, has been elected president of the Duke University Methodist Club for her senior year of 1943-44. Dr. Rees was a member of the class of 1921 at Boston University School of Theology.

Rev. Lester A. Welliver, pastor of Pine Street Church, Williamsport, Pa., is the newly elected president of Westminster Theological Seminary, Westminster, Md. His predecessor in that position, Dr. Charles E. Forlines, has retired after many years of service, but will continue as vice-president and professor of systematic theology. Dr. Welliver is forty-seven years old, a graduate of Dickinson College and Drew Theological Seminary, and has been a district superintendent in the Central Pennsylvania Conference. He is a member of the Board of Education of The Methodist Church.

One of the HERALD's subscribers, Rev. S. G. Noble of Georgetown, Pa., was honored by his parishioners recently on the occasion of his seventy-fifth birthday. Retired five years ago, Mr. Noble has since been supplying the Georgetown, Shippingport, and Bethel charge on the Allegheny District. He has been a member of the Pittsburgh Conference for forty-five years.

The death of Dr. O. Grant Markham of Cleveland Heights, Ohio, one of the publishing agents of The Methodist Book Concern from 1924 until his retirement in 1940 at the age of seventy-five, occurred April 18. Dr. Markham, who was nearing his seventy-eighth birthday, was a son of the Methodist parsonage. He received his bachelor of arts degree from Baldwin University in 1886, his master's degree in 1889, and his doctor of letters degree in 1909, and from Baker University a doctorate of laws in 1924. He was principal of Baker Academy and professor of Latin in Baker University for a total of thirty-seven years, during nineteen of which he was also dean of the college. In 1921-22 he was acting president of the university. As publishing agent, he served for twelve years in Chicago and for four years in New York. Dr. Markham was six times elected a lay delegate to the General Conference, acting at times as assistant secretary. He had been a trustee of Baldwin-Wallace College since 1924, and in his years of retirement had led in building up at the college a Greater Cleveland Historical Society, as he had done earlier at Baker University. He is survived by his wife, Socia Buckingham Markham, and a daughter, Virginia, employed in the Cleveland schools. One of his brothers, William Markham of Washington, D. C., is still living and active. Funeral services were held April 20 at Epworth-Euclid Methodist Church in Cleveland. Dr. Oscar T. Olson, pastor of the church, Dr. Earl R. Brown, superintendent of Cleveland

District, Dr. Wayne McQueen, a member of the Board of Publication, and Dr. Louis C. Wright, president of Baldwin-Wallace College, participated in the service.

Raymond V. Luthy, son of Rev. and Mrs. Raymond Luthy of New Bedford, and Miss Shirley Cunningham, daughter of Mr. and Mrs. Arthur J. Cunningham of Houston, Tex., were married April 17 in the First Methodist Church of Boulder, Col. The groom, whose father, now pastor of St. Paul's Methodist Church, New Bedford, was for twelve years a missionary in Japan, attended the American School in Tokyo, Mount Hermon School for Boys, and Ohio Wesleyan University. He is now finishing a year's special training in the United States Naval Reserve at the University of Colorado. The bride, whose father is the president of the Standard Oil Company of Texas, will graduate this June from the University of Colorado. They will reside for the present at 335 Ninth Street, Boulder.

Opportunity for the training of university religious leadership is being offered this summer by the Methodist Student Movement, through the Student Department of the Division of Educational Institutions of the Board of Education, working in cooperation with Emory University, Garrett Biblical Institute, and the University of Southern California. The courses, which are on the graduate level, are designed for pastors in pulpits who are teaching to college students, for directors of student religious life, for adult counselors to students, for special workers among students in Wesley Foundations, and for those who desire to enter such work in the future. The dates are: Emory, June 14-July 21; Garrett, June 14-July 16; University of Southern California, July 31-August 18.

At the request of the late Dr. William Grant Seaman and with the unanimous consent of the official board of First Methodist Church, Gary, Ind., Dr. Seaman's ashes have been interred before the altar of that church, which was built under his guidance and leadership during his pastorate of thirteen years, 1916-29, in Gary. The committal took place in a recent Sunday during the morning service, which had been planned as a tribute to the memory of Dr. Seaman.

Another valuable reference book recently added to the HERALD files is the Third Annual Report of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church, 1942-1943, issued from mission headquarters, 150 Fifth Avenue, New York City.

"The church should be concerned not only with leading the sheep but with warding off the wolves," said Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, in a recent Town Hall forum discussion on the question, "Should the Churches Deal with Social, Political, and Economic Problems?" Canon Bernard Iddings Bell of Providence, R. I., the other clergyman participating in the forum, agreed, but Dr. Alfred P. Haake, Chicago economist, held that churches neglect their real job when giving attention to economic problems. Countering Dr. Haake, Dr. Sockman took the position that "the church is betraying its trust if it merely seeks to convert youth in Sunday school and then does not try to change the economic conditions which pervert their ideals and the war systems which butcher their bodies. The church should seek to reform systems as well as save souls."

In addition to the book "Christian Bases of World Order," at least two other publications growing out of the Conference on Christian Bases of World Order, held recently at Ohio Wesleyan University, Delaware, are in preparation. One of these is a 64-page study outline of the issues raised at Delaware which is being written by Richard T. Baker of the editorial department of the Board of Missions and Church Extension, for use with adult and youth groups. The other is a mission study book which is being prepared by Bishop Francis J. McConnell and which will carry further the topics considered at Delaware.

Americans who have been wondering what has become of Toyohiko Kagawa, Japan's outstanding Christian leader, under the strain of war, will be interested in this report made public by the National Christian Council of India: "Two thousand people attended evangelistic meetings conducted by Kagawa in Kyoto to celebrate the foundation of the united Church of Japan. Many new decisions for Christ were made. Kagawa is now conducting a series of missions known as 'Catacomb Evangelism.' There is no public advertisement. Admission is by tickets sold through church groups. There is no lack of demand for tickets."

Under the auspices of the Boston Chapter of the Joint Anti-Fascist Refugee Committee, an Emergency Work Conference to be addressed by Julio Alvarez del Vayo, Foreign Minister in the Republican Cabinet of Spain, will be held at the Parker House in Boston on Saturday, May 1, at 2.30 p. m. The honorary chairman is Dean Clarence R. Skinner of Tufts Theological School. Rev. Stephen H. Fritchman, editor of *The Christian Register,* is one of the vice-chairmen. The subject for consideration at the conference will be release and relief for thousands of anti-fascist refugees in concentration camps and labor battalions in North Africa. Delegates from labor, civic, fraternal, and other organizations are expected to attend, and individual observers also will be welcome.

The University of Life, conducted for the fourth year by the churches of Greenfield, had an average attendance of 230. Recently concluded was the second annual series of Union Lenten Vespers, with an average attendance of 479. Speakers at this Lenten series included: Margaret Slattery, Charles Winthrop Copp, Professor Herbert Gezork, Dr. Tehyi Hsieh, Rev. George W. Shepherd, and Dr. James Gordon Gilkey.

A bill permitting the release of children for a portion of their school time to receive religious instruction has just been passed by the state legislature of Indiana. Similar bills are now pending before the legislatures of Wisconsin, New Jersey, and California. Weekday church schools, in which attending pupils are released for one to three hours a week from their public school program, are now in operation in more than 800 school systems in 41 states. This is an estimated increase of 19 per cent over those in operation in 1932, according to Dr. Roy G. Ross, general secretary of the International Council of Religious Education. In part of these states, legislation has been enacted legalizing the procedure; in others, pupils are released by common consent.

The official enrolment of Boston University for the current year 1942-43, as of March 15, was 10,870, a decrease of 1534 students from last year's total registration of 12,404. Increased enrolments over the previous year's figures were revealed in the College of Liberal Arts, the College of Practical Arts and Letters, the College of Music, Sargent College of Physical Education, and the School of Medicine. The largest declines in numbers of students were in the College of Business Administration, the School of Education, and the School of Law.

The Wesleyan Class of the Sunday school of the Middleboro Methodist Church observed its fortieth anniversary on April 11. In the four decades, more than four hundred young men have been members of the class. More remarkable is the fact that the class has had but one teacher in its whole history, Albert H. Keyes. The influence that Mr. Keyes has exerted through this service extends far beyond the bounds of Middleboro, for young men of the class have gone all over the world. "Mr. Keyes," writes his pastor, Rev. William H. Bath, "is headed strong for the fiftieth anniversary, which, doubtless, will be a great occasion in the church life."

Three Vacation Church School Training Institutes are being projected by the Massachusetts Council of Churches for the month of May. The first is in Haverhill at the First Congregational Church on May 12 for northeastern Massachusetts, with Dr. Herman J. Sweet of the International Council of Religious Education and others as resource leaders. The second is in Boston at the First Baptist Church on May 22 with Dr. William Rogers, specialist in the use of visual aids. The third is at Holyoke in the Second Congregational Church on May 28, when creative workshops and efficient methods in schools will be presented.

With Our Writers

Fred Winslow Adams, Boston; pastor of Copley Methodist Church.

Lieut. Roger A. Hardy, Fort Adams, Newport, R. I.

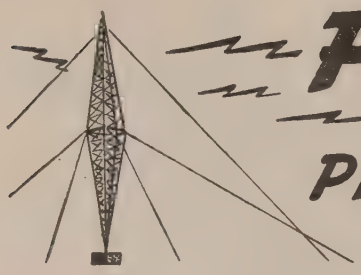
Angela Morgan, widely known author, writing both prose and verse.

Walter L. Nathan, Boston; a native of Germany, and a former teacher in that country, who came to the United States as a refugee from the Nazi tyranny; now assistant professor of fine arts in Boston University.

Chester A. Smith, Peekskill, N. Y.; Methodist layman, member of several General Conferences.

Frank P. Fletcher, Laconia, N. H.; a minister with a poetic bent.

Barbara L. Hickcox, Delaware, Ohio; a junior at Ohio Wesleyan University; daughter of Chaplain and Mrs. P. M. Hickcox.



FLASHES FROM THE PRESS OF THE WORLD

This Man Is Dangerous

[*The Christian-Evangelist,* St. Louis, Mo.]

The episode out of which unfolds Victor Hugo's monumental *"Les Misérables"* is that in the home of Bishop Myriel to which comes Jean Valjean, an ex-convict. Valjean at the end of a long day's travel has been ejected from two inns, refused lodging at the jail, driven from a dog's kennel, and at last seeks the door of the bishop's house. He is given the welcome of an honored guest. Almost speechless with astonishment he blurts out, "Wait a minute . . . did you not hear me say that I was a galley slave . . . my passport, yellow, turns me out wherever I go, 'Jean Valjean, convict—has been nineteen years in the galleys—five years for robbery, fourteen years for trying four times to escape. The man is very dangerous.' " To all which the saintly bishop replies, "This door does not ask a man who enters it whether he has a name, but whether he has a sorrow." The man opened his eyes in amazement, "Is that true?" "Yes," answered the bishop. "You are my brother."

The story of Jean Valjean's transformed life is one of the most compelling in all fiction. But it is paralleled by actual transformations of life, by the same power of Christ-like love, more marvelous than any fiction.

Among the most revolutionary words ever spoken are those spoken by Jesus to a little group of plain men when He said, "After this manner, therefore, pray ye, Our Father which art in heaven . . ." The corollary of Fatherhood is brotherhood, and no man can know God as Father who does not also know his fellow man as brother. That is the essence of Christianity. It is what Christ came to make true in human relationships.

The greatest and most Christian movement of our time is not toward the United Nations, or even toward the ecumenical church, momentous as these movements are. The greatest movement is toward brotherhood as the normal relationship between men of every race and nation.

In a world where men pray "Our Father" and mean it, there can be no slaves, no subject peoples, no inferior races, neither can there be god-men, dictators and exploiters.

Vice President Wallace at Santiago, Chile, asserted that mankind is in revolution to gain freedom and to create international brotherhood.

Madame Chiang Kai-shek in San Francisco said, "You and I realize that the day for financial, territorial conquistadors is over."

This man is dangerous. Not, at last, your Tojos and your Hitlers, but your hungry, your dispossessed, your enforced to unrequited labor, your tortured and homeless, your resentful under racial discrimination, your darkened of mind and soul.

Unless international brotherhood shall displace international competition for selfish privilege and power, then we can write across the passports of the insurgent millions seeking essential human rights, "This man is dangerous."

Rationing Won't Kill Us

[*The New York Times,* New York City]

Rationing, and especially meat rationing, may be endured more philosophically if we bear in mind certain facts about the American diet. Normally that diet—with local exceptions caused by poverty or poverty and ignorance combined—is the most diversified and abundant in the world. It has been tremendously enriched since the turn of the century by the addition of fresh fruits and vegetables in winter, and more recently by progress in refrigeration. What we will have left, after rationing has done its work—or rather, in spite of the relative scarcity which makes rationing essential—is a lot better in every respect, except the quantity of certain items, than our parents and grandparents enjoyed. We can have a more wholesome diet on rations today than they could have on what they could buy in the food markets of 1900. And our pre-war diet was good enough to produce increases in height and vigor in immigrant stocks and in the native stock as well. Defects in the diet were due rather to bad choices than to limitations on choice.

Measured in calories, our relative consumption of meat, poultry, fish, and eggs has been dropping since the middle eighties. It went down about a third after 1914. At the same time our consumption of milk, cheese, fruits, and vegetables was going up somewhat more rapidly. The effect of rationing, as far as one can see, is to accelerate this trend. There is not the slightest indication that our intake of proteins under war conditions will fall far enough to injure our health. Restrictions on meat and some other products may make the dinner table less interesting, but we shall still have more meat, more food in general, and a greater variety of food than has sufficed most of the human race for most of its history Boredom, not starvation or semi-starvation, is our greatest danger. And maybe, remembering what the men in service have to endure, we can put up with this small hardship cheerfully.

Slovenly Readers?

[*The Churchman,* New York City]

The reading habits of the clergy are slovenly, without plan or discipline, and "fall short of the standard one would expect of a group with such high educational background and so rich an opportunity for intellectual leadership." This is the conclusion reached by Harold Lancour, librarian of Cooper Union, New York City, as the result of a survey. He sent a questionnaire to twenty per cent of the living graduates of Union Theological Seminary, and more than half sent usable replies, that is, 122.

Among the bad reading habits of the clergy who reported are a too limited attention to sermon preparation, restriction to moral and religious works, and the lack of a plan More than a third of the books read are religious, fiction was fifteen per cent of the total and biography thirteen per cent. The study included ministers of eighteen Protestant denominations.

Is this a true picture of the reading habits of the Protestant clergy, and of the habits of our clergy? We question whether this questionnaire adequately covers the field, or whether we may derive from it a valid picture of clerical reading. But even if it is accepted, we think the conclusions the investigator draws from it are open to question.

Is one third too large a proportion of religious books for a man whose chosen field is religion, especially when we bear in mind how wide a field of thought the study of religion now covers? Very few of these "moral and religious" books to which the parson devotes one third of his reading time are dry theological treatises. And when a clergyman confesses that he reads "only for sermon preparation," it is entirely possible that he means that he reads practically everything that concerns the problems of humankind. Science, fiction, biography, are all fruitful sources of sermon preparation just as published sermons and Biblical commentaries are probably the least useful.

Finally, we should like to have this study compared with others based on the reading habits of lawyers, college professors, engineers, physicians, and specialists who lead a busy life, and we are confident that the clergyman would surpass most other groups in the wide range of his interests and broad knowledge of men and their problems. We think that more of them would be found to be members of book clubs, and groups which demand certain intellectual tasks.

We are not willing to agree that erudition is the chief qualification for the task of the ministry, or that the "bookish" man is likely to be the most helpful pastor or the most inspiring preacher. But we know that there are too many of our clergy who need to take to heart the severe charge which this librarian brings against them. It is difficult to adhere strictly to rules governing our habits of study. (There was a time when the late Dr. Cadman read one book a day, and we have heard that at one time Dr. Fosdick spent every morning in a down-town office where he could not be disturbed for any reason.) In our seminary days we once heard the rule laid down that every parson should always be at work on some serious book. How many of us have any reading plan at all, and how many of us read little more than the books that happen to be thrown in our direction by the recommendation of friends or by convincing advertisements?

We think that this report in the newspapers presents an unfair picture of the clergy, but we repeat that those to whom it applies should rigorously apply it.

ast German Conference —Final Session

The seventy-eighth and final session of the st German Conference, held in Emmanuel urch, Newark, N. J. April 8-11, under the esidency of Bishop Charles Wesley Flint, thorized a distribution of its members and arges among the nine Annual Conferces over which its work extended.

The dissolution of the Conference is in rmony with the principle in the Plan of nion that there "be no Annual Conference ith a membership of fewer than fifty miners in full connection." Permission to main intact as a Conference through the iadrennium was given by the General Conrence of 1940. The East German Conferice availed itself of this privilege to the tent of voting in 1941 that its 1943 session ould be the final one. Pursuant to this lion, the assignments and allocations listed low became effective April 12, 1943:

o the Baltimore Conference:

First Church, Baltimore, Md., and W. A. oehne, effective, elder.

o the Genesee Conference:

The Rochester, N. Y., church and Richard . Wolf, effective, elder.

o the New Hampshire Conference:

The Lawrence, Mass., church and K. H. hiem, effective, elder.

o the New York Conference:

Elton Avenue Church and Second, or Vest 43d Street, Church, New York, and H. F. Boese, effective, elder.

o the New York East Conference:

First Church, Manhattan, New York, and rnold Grob, effective, elder; Prospect Place hurch, Brooklyn, N. Y.; Greene Avenue hurch, Brooklyn, and Paul Loescher, effeve, elder; St. Paul's Church, Brooklyn, N. Y.; Ridgewood Church, Queens, N. Y., nd Fred C. Hausser, effective, elder; Christ hurch, Glendale, Queens, N. Y.; Bridgeport hurch, Bridgeport, Conn., and Paul H. emnitz, effective, elder; Hartford, Conn., hurch; New Haven, Conn., church and dwin Hempel, effective, elder; Godfrey raeflin, chaplain, effective, elder, and rnest F. Steinkraus, hospital superintendent, ffective, elder.

o the Newark Conference:

Elizabeth, N. J., church and Walter L. auer, effective, elder; Jersey City church nd August Steitz, effective, elder; Jersey ity Heights church; Emmanuel Church, ewark, N. J., and Leopold Schneider, ffective, elder; Paterson, N. J., church and ohn L. Stotz, effective, elder; Union City, . J., church and Otto Jaeckel, effective, lder.

o the Philadelphia Conference:

Philadelphia, Pa., church and F. Ernst toeffler, effective, elder.

o the Troy Conference:

Fort Hunter, N. Y., church; Schenectady, . Y., church and J. H. Steinkraus, effective, lder.

o the New England Conference:

Turners Falls, Mass., church.

ote: These Accepted Supplies are assigned s follows:

Theodore Bennett, St. Paul's, Brooklyn; Adolph R. Meier, Hartford, Conn.; William V. Reum, Turners Falls, Mass.

George A. Simons, a member of the Baltic and Slavic Conference, is used by the district superintendent to supply Glendale, Queens, N. Y.

A. C. Swords, a member of the Central Germany Conference, is used by the district superintendent to supply Fort Hunter, N. Y.

Jersey City Heights church supplied by M. E. Culver (Accepted Supply).

Gustav Bobolin, retired, is supply pastor at Prospect Place Church.

Transfer of Deaconesses

To the New York East Conference:

Meta Steljes, Greene Avenue; Katherina Bettenhausen, Ridgewood; Lena Hempel, Greene Avenue; Margareta Heck, Greene Avenue; Lydia Arold, Ridgewood; Linda Kasse, Greene Avenue; Paula Nuendel, Greene Avenue; Anna Haug, Ridgewood, all of Brooklyn.

Retired Deaconesses

Emma Wolf, Ulm, Germany; Lottie Winkler, Ridgewood, Brooklyn; Carrie Heilmann, Greene Avenue, Brooklyn; Ida Gerber, Ridgewood, Brooklyn.

Assignment of Conference Claimants

To the New York East Conference:

Retired members: Herman Blesi, G. F. Hausser, William Hesskamp, Carl Rodemeyer, Emil W. Peglow, Gustav Bobilin, H. H. Heck, Henry Mueller, Carl Steifel. Widows: Bertha (Mrs. G. I.) Bubeck, Eleanora (Mrs. C. W.) Walter.

To the New York Conference:

Retired members: Max Dieterle, Herman Giesen. Widows: Mrs. Eugene F. Fuessle, Emma (Mrs. John) Lange.

To the Newark Conference:

Retired members: Carl Jordan, John Mueller. Widows: Frieda (Mrs. W. F.) Isler, Anna (Mrs. O. T.) Mann. Special Conference claimant: Frederick Lorenz.

To the Philadelphia Conference:

Retired members: Feodor Hagner, H. A. Maser, Jacob Suter.

To the Genesee Conference:

Widow: Emma (Mrs. J. A. Hollenbach. Children: Paul Hollenbach and Daniel Hollenbach (sons of J. A. Hollenbach).

To the Baltimore Conference:

Retired member: Albert Opitz.

Appointments

Central District

J. H. F. Boese, District Superintendent

Brooklyn, N. Y., Prospect Place, Supplied by Gustav Bobilin
Fort Hunter, N. Y., Supplied by A. C. Swords
New York, N. Y., Elton Avenue, To be supplied
First, Arnold Grob
West 43d Street, J. H. F. Boese
Rochester, N. Y., R. A. Wolf
Schenectady, N. Y., J. H. Steinkraus

East District

F. C. Hausser, District Superintendent

Bridgeport, Conn., P. H. Kemnitz
Brooklyn, N. Y., Glendale, Supplied by G. A. Simons
Greene Avenue, Paul Loescher
Ridgewood, F. C. Hausser
St. Paul's, Supplied by Theodore Bennett
Hartford, Conn., Supplied by A. R. Meier
Lawrence, Mass., K. H. Thiem
New Haven, Conn., Edwin Hempel
Turners Falls, Mass., Supplied by W. V. Reum

South District

District Superintendent (To be supplied)

Baltimore, Md., First, W. A. Boehne
Elizabeth, N. J., W. L. Bauer
Jersey City, N. J., August Steitz
Jersey City Heights, N. J., Supplied by M. C. Culver
Newark, N. J., Leopold Schneider
Paterson, N. J., J. L. Stutz
Philadelphia, Pa., F. E. Stoeffler
Union City, N. J., Otto Jaeckel

Special Appointments

Arnold Grob, superintendent of Bethany Home for the Aged.

Carl Stiefel, professor emeritus, Baldwin-Wallace College.

Godfrey Graeflin, chaplain, United States Army.

E. F. Steinkraus, superintendent of Bethany Deaconess Hospital.

Vermont Letter

James A. Perry, Superintendent Burlington District

One of the most important things in dealing with a church situation is to know what will succeed, as indeed it is in all situations. Repeatedly we hear, "That will not succeed in New England, it will not go in Vermont." Several things have been found successful in Vermont. Total excellence in the worship will draw if it is continued long enough to establish confidence in the community that it is not a passing phase—good music, cordiality of members, strong constructive preaching; pastoral labors which have a goal and which reach the entire Protestant constituency; thorough Christian education which combines trained leadership, personal touch, and sustained support of good religious literature.

For at least a generation it has been said that New England is not soil for evangelism. It won't grow there or here. But in too many instances all that report means is that it is difficult, and the leaders of both the laity and the clergy easily get discouraged. Visitation is just effective personal evangelism doubled up. In the Burlington District twenty-five churches have tried the Black Visitation Plan, and twenty-two of these have shown excellent results. Two of the three others failed to do a thorough job.

Twenty-three churches report that they secured 610 new members. These members were nearly all adults, and a majority were first decisions. Such decisions as were obtained from adolescents led to the Pastor's Membership Class. Had the local leaders been willing to follow the ministers in the other churches, there would have been at least 1500 instead of 600 new members since November 1, 1942.

The Methodist Church in Ferrisburg had fourteen members. Eight of them lived in other places; two of them were too aged to get to worship services; the four others—

well, sometimes. Three to seven people attended church in summer, often all of them being non-members; and the services were omitted in winter. The district superintendent and the young pastor, J. A. Steele, said, "Let's try it in the most unpromising place." A former minister said, "You can't do a thing there; you can't turn a wheel." Survey revealed enough Protestant people for a church. On the day a test meeting was to be held, the pastor built two fires in the church building. Forty-four people attended. As a part of the program, the superintendent preached, and secured 18 Christian decisions and 12 decisions for membership. A week of visitation by five ministers, George Robbins, Hugh Williams, Harrison Davis, Jasper Steele, and J. A. Perry, piloted by people of the community, resulted in 40 decisions for the Christian life and 30 for church membership. Attendance at combined worship and Sunday school services since has averaged 50. Twenty-three people have joined the church, and more are to follow. It can be done in New England.

A True Helpmate

The breaking of a hip caused the death of Mrs. Sarah L. Herrick, wife of Rev. A. H. Herrick, which occurred in Brockton on April 8 and was announced in the HERALD of April 14.

Mrs. Herrick was a woman of marked intellectual gifts and possessed qualities that would have made her an effective public speaker in behalf of various church enterprises. However, she was of a retiring disposition and disliked public appearance, so she gave herself to faithful performance of ordinary church duties and to the care of the home, where she relieved her husband from domestic distractions that might have hindered his ministry. She contributed greatly to his success in his pastorates.

She was born in Spencer on July 28, 1861, and was married April 20, 1881, so that her married life covered sixty-two years lacking twelve days. She is survived by her husband, a retired member of the New England Conference; a son, Asbury H. Herrick of Cambridge; a daughter, Ilga E. Herrick of Brockton; five grandchildren and four great-grandchildren; and a brother, Walter A. Prouty of Worcester.

In compliance with her desire, funeral services were private, and were in charge of Rev. Orville E. Crain, the much-loved pastor of Central Methodist Church, Brockton. She was buried in the quiet Pine Grove Cemetery, Spencer, where many of her relatives were laid to rest.

District Woman's Meeting

The semiannual meeting of the Springfield District Woman's Society of Christian Service was held April 13 at Asbury-First Church, Springfield. The president, Mrs. Richard A. French, opened the meeting at 10.30. Morning devotions were in charge of Rev. Walter Healy. Greetings were extended by Mrs. H. D. McCrea, the hostess president. The highlight of the morning session was a round-table discussion led by the district and Conference officers on "Do you know the answer?" This was conducted in the form of a radio program broadcast over Station W. S. C. S., Mrs. Lee Makepeace acting as announcer. Mrs. Howard M. LeSourd, Conference president, and other Conference officers present—Mrs. A. S. Ritchie, Mrs. H. Lewis Hardy, Mrs. George A. Truelson, Mrs. William Pollock, and Mrs. H. B. Hill—answered questions as they were asked from the floor.

The district secretary of spiritual life, Mrs. Harold Brooks, conducted the noontide Quiet Hour, after which luncheon was served by the women of the church.

At the afternoon session, Rev. Charles W. Jeffras, superintendent of the Springfield District, was in charge of the consecration service of the new officers. The recording secretary read the roll call and 138 members and 9 visitors responded. Mrs. LeSourd gave a glimpse of the program to be presented at the Annual Conference in Worcester on Woman's Day, May 22, and also told of the Jurisdictional meeting in Philadelphia and of her experience in hearing Madame Chiang Kai-shek speak in New York. Juan Pascoe, a native of Mexico City, Mexico, and now a student at Springfield College, was the last speaker of the day.

MRS. WILLIAM HEGENSCHEID, Rec. Sec.

Thoughts on Foreign Service

Chaplain C. E. Kimball

If we had only artist's gift
  To paint the scenes we love:
The broad green fields and rippling lakes
  And towering hills above!

If we had only poet's tongue,
  We'd sing about that land;
And eloquently tell the world
  America is grand!

We wouldn't trade for any flag,
  Or any storied clime.
We'd rather be Americans
  Than kings at any time.

No gold piled high in any mint,
  Could make a change of mind—
No fame, nor rank, nor pleasure,
  Nor gain of any kind.

Ship us back to live in east,
  In north or south or west,—
We've had our fill of traveling,
  America is best.

But though we miss the homeland
  And loved ones long to see,
We'll work and fight in any place
  Until the world is free.

The more we miss America
  With human, homesick heart,
The more we pray, "God help us
  To gladly do our part—

"And, God, still bless America,
  Still guard those waiting there;
And comfort every lonely heart—
  Dear Father, hear our prayer."

Maine Conference

FIRST METHODIST CHURCH, BANGOR

Wednesday, May 5—9 a. m., Conference examinations. 2 p. m., Board of Education. 4, District Conferences. 5, Preachers' Aid Society; Committee on Conference Relations and Ministerial Qualifications. 7.30, opening of Conference, Bishop James H. Straughn presiding: recognition service for retired ministers and their wives, memorial service, sacrament of the Lord's Supper.

Thursday—8.30 a. m., Quiet Hour, Rev. Guy Wilson, Conference chaplain. 9.30, Co ference session: roll call, organization, gre ings, report of Maine Council of Churche report of Conference Board of Educatio address, Dr. F. Darcy Bone of Nashvil Tenn. 10, Executive Board meeting of t Conference Woman's Society of Christi Service. 12.30 p. m., Woman's Society ba quet: speaker, Bishop Straughn. 2, Wo an's Society meeting: speaker, Mrs. V. DeVinny of New York City. 4, Inspi tional Hour: speaker, Rev. John Hoon Springfield, Mass. 7.30, anniversary of Boa of Missions and Church Extension: speak Dr. A. H. Rapking of New York City.

Friday—8.30 a. m., Quiet Hour. 9.30, Co ference session: district superintenden report; reception of the class. 12.30 p. m luncheons, Conference Federation of Soc Service and Veterans of the Cross. 2, Jes Lee anniversary: address, Dr. Wilbur Berry. 4, Inspirational Hour, Dr. Hoo 6, Boston University alumni banque address, Dean Earl Marlatt. 8, Conferen entertainment.

Saturday—8.30 a. m., Quiet Hour. 9.3 Conference session. 12.30 p. m., Minister Wives' Association luncheon. 2, separa meetings of lay and ministerial member 3.30, meeting of lay members: round-tab discussion. 4, Methodist Youth Fellowshi 5, address, Rev. Elmer H. Douglass fro North Africa. 6, youth banquet. 6.30, Confe ence banquet: address, Rev. Elmer H. Dou lass. 8, Youth Fellowship discussion group

Sunday—9 a. m., love-feast. 10.30, mor ing worship, sermon by Bishop Straugh 2.30 p. m., ordination service. 7.30, Confe ence claimants' anniversary: speaker, D Thomas A. Stafford of Chicago, Ill.; readin of appointments.

V-Letter to Africa

Barbara L. Hickcox

Dear Armand,
Yesterday brought
Your letter from Somewhere;
So glad to hear you're all right.
For of course I was wondering,
Anxiously wondering.
Your mother, too, so lonely she was,
And still is. Hasn't she reason?
Your brother Heaven Knows Where,
And you—?
She's prayed every evening
And hoped through the day.
I've stayed with her often
Since you've been away.

Armand, were you frightened?
In such is no shame.
Too young, dear, you are
Not to feel so, as others
Older than you, and no braver.

When you dream of us here,
Always know this:
We await ever your coming,
Try to hide fear for you
In faith in you.
Faith is your family's love.
Faith, dear, is my love,
Keeping you always near,
My love constantly there
With you now,
With you then,
And

Yours forever,
Jacquelyn.

ewardship Council Meets

Methodism's leadership was evident at the ual session of the United Stewardship uncil, recently convened in the Witherson Building at Philadelphia, Pa. Dr. orge L. Morelock of Chicago, Ill., executive retary of the Methodist Board of Lay tivities, ran the program as president of council. Dr. George E. Thomas of ddonfield, N. J., and Dr. Ernest F. Tittle Evanston, Ill., were two Methodist pastors o lifted the proceedings to new heights in ir addresses.

Twenty-five Protestant denominations of United States and Canada are officially resented in this council, which reaffirmed decision to enter the newly proposed rth American Council of Churches. Harry Myers is the executive secretary.

Dr. Thomas, formerly of New England, is astor who has been making stewardship of his majors along with missions, ngelism, and Christian education. He l how he organized his local church for a ee weeks' intensive campaign of stewardo among all organizations prior to the ry-member canvass, wherein the minuten and minute-woman speeches are carey prepared.

Dr. Tittle presented the larger aspects of rld stewardship, saying that "the steward God must accept responsibility for the racter of human society. The peoples of world must learn to live together on a is of justice and a consideration of the d of all, or we shall perish forever." He ocated the Pacific School of Religion plan accept the willingness of the Lehman ncy for foreign relief and rehabilitation employ young Christians with special ning for overseas service. "Young Chris- men and women alike who are capable assisting in the reconstruction of battered ividuals and shattered communities uld now be selected," he said, "and sent special training to certain of our colleges l to most, if not all, of our schools of ology."

An increasing response to stewardship was ented not only in the giving to denominanal projects and local church enterprises in the eagerness of pastors and individual rches and theologues to learn and apply basic principles of stewardship. It cerly has been evident in Methodist circles. gress has been made since the council last t in Philadelphia.

Dr. Morelock, for instance, told of the fine eption he and Dr. Myers had with the ologues at Emory in Atlanta, Ga., living l talking with them as well as lecturing to m. It augurs well for the future accent Methodism.

No mention was made, however, of the ge number of unreached candidates for the thodist ministry not in denominational ools, a ripe and significant field for Methst cultivation.

The appeal has become general for the al church to remember its men in the med forces. Now it is to be reversed, and men in the armed forces are to be urged remember their home churches, especially a financial way. Many officers and pri-es, it is stated, are now receiving in tional service more than they did in civil . Negro soldiers have already begun to d their contributions regularly to their me church. Contributions have been eived by the Wesley Foundation at the iversity of Illinois, at Urbana, from men in the camps to the "church on the campus."

Favor was expressed for any amendment to a pay-as-you-go federal tax bill that will permit the donor to deduct for religion and charity prior to any tax withholding, so that churches and charities may be on the same pay-as-you-go basis.

CHARLES DANIEL BRODHEAD.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

ARMY OF THE UNITED STATES

Walter Garfield Batty, Chrisman, Ill.
Wilmer Arthur Briggs, Cottage Grove, Ore.
John Frank Cagle, Durham, N. C.
Carl Jesse Dodds, Jr., Mountville, Ga.
Gail William Hines, Mt. Vernon, Ill.
Charles Herman Jennings, Jonesboro, Ind.
Ernest D. I. Kistler, Elkhorn, Wis.
Emile François Mignery, Ronan, Mont.
Millard George Roberts, Chicago, Ill.
Theodore Runyan, Shelton, Conn.
Wallace Zona Wiggins, Bowdon, Ga.

Freedom of Worship Around the World

[Substance of a discussion led by Dr. Herbert L. Seamans, regional director of the National Conference of Christians and Jews, at the recent Student Conference held at Harvard-Epworth Methodist Church, Cambridge, as reported by Alexander Stewart, Jr., spokesman for this discussion group, of which Elizabeth Belle Stewart was chairman.]

The best assurance of "Freedom of Worship Around the World" begins with ourselves. In our discussion group we decided to find out in what ways we might create better race understanding and more tolerance of other religious sects in our own community; that is, of the racial minorities, such as the Negro, the Jew, and the Japanese, and of the religious faiths—Catholic, Hebrew, and Protestant.

There are two general methods of approaching these problems. A blend or combination of the two is the most desirable and satisfactory.

1. The Personal Approach:

As individuals, we should try to cultivate friendship and mutual interest between ourselves and others of different faiths. In our jobs, at school, or in purely social ways, there are any number of opportunities to do this sort of thing. It is not necessary to outline a technique to be used, but it is necessary to stress the importance of such contacts.

2. The Group Approach:

Young people's groups should invite a Catholic or Jewish young people's group to hold services and meetings with them. Perhaps a meeting could be a supper and a social evening together. This encourages good will and understanding and promotes cooperation. Young people's groups which have this common interest will find it easier to present a united front on important civic and social issues. Personal contact eventually manifests itself in the group, and the group eventually becomes the contact of individual to individual, so that both have a place in developing the other, and neither should be neglected. Racial problems should be approached in much the same manner as religious problems.

It is the job of youth to seek to bring about this new fellowship in America. If we, as a nation, allow our narrow and unchristian prejudices to continue as they have, we can never hope for a better world order. It is only as we improve our own standards of thought

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I am happy to enclose a check for $500. to add to my annuity fund which I hold with the Methodist Board of Missions. I make no other investment which gives me so much satisfaction. May I have the usual statement showing income tax credits and deductions?"

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(ZH-58), 150 Fifth Avenue, New York, N. Y.
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City ..... State .....

and action that the standards of thought and action of nations are changed. In order to make a just peace, nations must have common ground and understanding to work upon. In like manner, we must work on our common ground in inter-race and inter-faith relationships. We have that common ground. We must concern ourselves with the similarities between different groups, rather than the dissimilarities which so often are the cause of prejudice and misunderstanding.

Prepare for Freedom of Worship Around the World and Peace Now!

One in a Million Me

(Continued from page 386)

Without doubting the minister's facts, I couldn't help but question what benefit such a sermon could accomplish at this particular time. Granted that liquor is harmful, especially so when it prevents soldiers from operating at top efficiency. The simple presentation of a few sordid facts, however, without some constructive suggestions, certainly won't solve the problem. On the other hand, it weakens the confidence of the people in their armed forces and creates an uneasiness in the minds of the fighting men themselves.

I'm convinced that the Army has the problem well in hand. Out of the millions of service men, there are bound to be a few "bad actors." Moreover, civilians, when they see one drunken soldier, are too inclined to consider all the soldiers in the group as intoxicated. I can say with solid assurance that while in the Army for nine months I have never seen a case where alcohol has lowered the efficiency of a soldier. Perhaps this is because I'm training with such an ambitious bunch. I do realize that service men, while on furlough or special pass, occasionally use alcohol as a means of escape from certain grim memories of battle. To understand this, one would have to experience some of the sheer butchery of war.

I have this to say about the effect of alcohol on absenteeism in war plants. Since the idea of a soldier's taking a day off to nurse a "morning after" head is quite ridiculous, any war worker who would absent himself from work for that reason is certainly letting down the service men at distant fronts.

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Divided Allegiance

GEORGE R. FARNUM, in *Living Tissue*

To drive home the great lesson of the impossibility of a divided allegiance to two irreconcilable ideals of life, Jesus invented a fictitious deity to represent material things or worldly goods which he named mammon. The vital truth that he was seeking to impart was that a man could not love God with all his heart and with all his soul and with all his mind, and his neighbor as himself, and yet make material success his primary goal in life, spend his days deeply engrossed in the pursuit and enjoyment of earthly possessions, and weighed down with the heavy burdens and responsibilities thereby entailed. His own life was a demonstration of undivided service to God and utter giving of self to man.

The world has never learned this fundamental truth. Though paying lip-service to God, it has persisted in worshiping at the altars of mammon. The quest for money has been man's consuming passion. The measure of his success has been the amount of his accumulations. To these he has looked exclusively or largely for present happiness and future security. He has organized social life and governed society by economic experiments to the exclusion of spiritual laws and Christian principles. In the Scriptural metaphor, his days have been filled with anxious questions of what he should eat, what he should drink, wherewithal he should be clothed. He has lived in the belief that meat was more than life, and raiment than the body. He has beheld the fowls of the air, but the lesson to be drawn from how his Heavenly Father feedeth them he has never learned. He has considered the lilies of the field, but with no thought of the moral that Jesus sought to deduce from their resplendence.

The great traditions of my own profession have often been betrayed for the wages of mammon. Success at the bar has become too largely a matter of the amount of the fees gained and too little a matter of the service rendered humanity. The same is true of the other professions. The financial and business world is filled with the bondservants of mammon. A rare phenomenon indeed is the politician who is not a shameless disciple of the false god. Our higher institutions of learning are permeated with his spirit. In the churches—in the pews and even in the pulpit—he is no stranger. In manifold ways his power has become entrenched and his influence spread until our times have co to be called the mechanical era or mach age, and until our philosophy has beco saturated with the spirit of materiali Man has not harkened unto the admoni of Paul to Timothy, "Charge them that rich in this world, that they be not hi minded, nor trust in uncertain riches, bu the loving God, who giveth us richly things to enjoy."

On an occasion when Jesus was teach those who gathered about Him as He jo neyed through the countryside, a weal young man approached Him with anxious question of what he should do have eternal life. Jesus enjoined observa of the Commandments. To this he repl "All these things have I kept from my yo up: what lack I yet?" Then Jesus put supreme test—"If thou wilt be perfect, and sell that thou hast, and give to the p and thou shalt have treasure in heaven: come and follow me." Renounce mam and serve God! It is recorded that "w the young man heard that saying, he w away sorrowful: for he had great pos sions." The narrative continues. "Then Jesus unto his disciples, Verily I say u you, That a rich man shall hardly enter the kingdom of heaven. . . . It is easier fo camel to go through the eye of a needle, t for a rich man to enter into the kingdom God." Not that "great possessions" are themselves an evil. In fact, they may b blessing according to their use. But a r who lives and moves and has his being a exacting and absorbing daily preoccupati with worldly things is sure to neglect G become material-minded and thus a follo of mammon.

But when all is said and done, the nec ties of life must be provided. Though r does not live by bread alone, he cannot v well exist without it. Jesus gives answer, "Seek ye first the kingdom of G and his righteousness; and all these thi shall be added unto you." The work of world must go on, but with a new poin view. Things must be sought or created human needs, but in a new spirit. W man recognizes that life should be rulec God's way (by spiritual understanding love) and not in mammon's way (by and reliance upon material help), when learns that life's chief incentive should disinterested service and not self-interest, when he understands that the possessior worldly goods is impressed with a trust have and to hold" for unselfish social e

vill have begun in earnest to seek the dom of God and His righteousness and cape from the dominion of mammon. by the same token the things necessary life in sufficient supply will be added him. The chant of David is full of , "I have been young, and now am old: have I not seen the righteous forsaken his seed begging bread."

ew Hampshire Conference

GRACE METHODIST CHURCH, KEENE

ednesday, May 5—10 a. m., Board of isterial Training, Conference Relations mittee, Board of Conference Claimants, mission on World Service and Finance. p. m., opening session: devotions, op G. Bromley Oxnam leading; greet- ; memorial service; business. 6, fellow- supper (reservations before arrival in ne); 7.30, evening worship, Dr. Ralph Sockman of New York City.

hursday—8.30 a. m., spiritual prepara- 9, business: superintendents' reports.), World Service Hour: address, Dr. K. Quimby of New York City. 11.30, phetic Hour, Dr. Sockman. 12.30 p. m., heon of Woman's Society of Christian ice (reservations before May 3 with Mrs. is Morgan, Keene). 2, anniversary meet- of Woman's Society: address, "Life in th Africa," Dr. Glora M. Wysner. , Lay Activities: address, Judge Francis Stanger, Jr., Lay Leader of New Jersey ference. 4.30, recreation for men at the M. C. A. 6, educational banquet: speaker, sident Fred Engelhardt, University of v Hampshire. 7.30, evening worship, Dr. kman.

riday—8.30 a. m., spiritual preparation business. 9.45, Bishop's Hour. 10.40, ual meeting of Preachers' Aid Society. 0, Prophetic Hour, Rabbi Beryl D. Cohon Boston, Mass. 2 p. m., anniversary of rd of Education: address, Dr. F. Darcy e of Nashville, Tenn. 3.30, reception for es of the Conference. 3.30, business. oncert by Keene A Cappella Choir and sley Copplestone, tenor.

aturday—8.30 a. m., spiritual preparation. usiness: ministerial session and reception Conference class. 11.30, Prophetic Hour, bi Cohon. Methodist Youth Fellowship: m., registration; 2.30, recreation; 4, busi- s; 5.30, commission meetings; 6.30, ban- t; 8 evening service, Dean Earl Marlatt, "Are Ye Able?"; installation of officers; candlelight service.

Sunday—9 a. m., sacrament of the Lord's Supper. 10.30, morning worship, sermon by Bishop Oxnam. 3 p. m., ordination service. 7.30, evening worship, Dr. Elmer A. Leslie preaching; reading of appointments.

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Church Register

HERALD CALENDAR

Associated Church Press, Annual Meeting, Prince George Hotel, New York City, May 4-6
Maine Conference, First Church, Bangor, Bishop James H. Straughn, May 5
New Hampshire Conference, Keene, Bishop G. Bromley Oxnam, May 5
Lexington Conference, Indianapolis, Ind., Bishop R. E. Jones, May 5
New York Conference, Newburgh, Bishop F. J. McConnell, May 6
New York East Conference, Hanson Place-Central Church, Brooklyn, Bishop F. J. McConnell, May 11
Peninsula Conference, McCabe Church, Wilmington, Del., Bishop R. J. Wade, May 12
Washington Conference, Lynchburg, Va., Bishop A. P. Shaw, May 12
Northern New York Conference, Little Falls, Bishop C. W. Flint, May 13
New England Conference, Wesley Church, Worcester, Bishop G. Bromley Oxnam, May 19
Norwegian Danish Conference, Chicago, Ill., Bishop E. L. Waldorf, May 25
North Dakota Conference, Minot, Bishop R. S. Cushman, May 26
North Indiana Conference, High Street Church, Muncie, Bishop Titus Lowe, May 26
Rural Life Sunday, May 30
New England Southern Conference, Mathewson Street Church, Providence, R. I., Bishop G. Bromley Oxnam, June 2
Lisle Fellowship, Lisle, N. Y., June 2-July 14
Methodist Student Day, June 13
Lisle Fellowship, Pacific Palisades, Cal., June 14-July 28
Northfield Missionary Conference, July 7-15
Interdenominational Missionary Conference, Silver Bay, N. Y., July 13-20
Lisle Fellowship, Lookout Mountain, Col., July 16-August 27
Northfield Religious Education Conference, July 21-30

BOSTON-LYNN DISTRICT Methodist Preachers' Meeting—Monday, May 3, 10.30 a. m., Wesleyan Hall, 581 Boylston Street, Boston. Speaker, Dr. Hilda L. Ives of Andover Newton Theological School.

NOTICE—The Annual Hospital Gift Day and Mite Box Opening meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, May 4, at Copley Church, Exeter and Newbury streets, Boston. Rev. R. T. Broeg and Rev. George A. Butters will lead the devotional period. Opening of mite boxes. Hostesses: Mrs. R. T. Broeg and Mrs. Lyman Bond, president of Woman's Society of Christian Service, First Church, Arlington; Mrs. George A. Butters and Mrs. H. A. McGavern, president of Woman's Society of Christian Service, Calvary Church, Arlington. Mrs. L. C. MacKay, Stoneham, chairman Hospitality Committee.

MRS. HOWARD S. WORCESTER, Cor. Sec.

Birth

PAIGE—April 15, to Chaplain and Mrs. Donald E. Paige, a daughter, Donna Louise.

Bits of Fun

Teacher: "Can you tell me what a pauper is, Bobbie?"

Bobbie: "Yes'm, he is the man that married my mama."—*Arkansas Methodist.*

Corporal: "I hear that the drill sergeant called you a blockhead."

Private: "No, he didn't make it that strong."

Corporal: "What did he actually say?"

Private: "Put on your hat, here comes a woodpecker."—*Boys' Life.*

Mother (to small son): "Now, Johnnie, you can't have the hammer to play with. You'll hit your fingers."

Johnnie: "No, I won't, Mummie. Doris is going to hold the nails."—*Philadelphia Bulletin.*

Bystander: "Look at that youngster—the one with cropped hair, the cigarette, and trousers. Is it a boy or girl?"

War Worker: "It's a girl; she's my daughter."

Bystander: "My dear sir, do forgive me. I would never have been so outspoken if I'd known you were her father."

War Worker: "I'm not—I'm her mother." —*Exchange.*

Miscellaneous Advertisements

SUMMER HOME—Buy and move right into generously furnished 7-room cottage among towering pines in Summer colony at Hedding-Epping, N. H. Every convenience, bath, hot and cold water, electric refrigerator, gas stove. Large screened porch. Swimming, tennis, horse shoes. Beaches seventeen miles. F. P. Cushman, 105 Elm St., Gardner, Mass.

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CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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FORMS FOR BEQUESTS

BECAUSE of th[illegible]dency on the part of alumni and other friends to provide for the growi[illegible]niversity by bequests and the many inquiries received as to the proper [illegible] given below forms for the convenience of those who plan to remem[illegible] their wills.

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Hills Library
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Newton Ctr., Mass

I. Unrestricted

I giv[illegible]eath to the Trustees of Boston University, a corporation existing under the laws [illegible]he State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

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for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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